

THE
WORKS

Of that eminent Servant of CHRIST,

Mr JOHN BUNYAN,

Minister of the Gospel, and formerly
Pastor of a Congregation at Bedford.

BEING

Several Discourses upon Various Divine Subjects.

With COPPER-PLATES, adapted to the PIL-
GRIM'S PROGRESS.

The SIXTH EDITION.

CONTAINING,

All the Pieces which are to be found in the latest
Edition.

IN EIGHT VOLUMES.

VOL. I.

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TO THE

Serious, judicious, and impartial

R E A D E R.

THE ensuing treatises are sufficiently recommended to all that love the truth as it is in Jesus, by the name of the author of them. They need not any man's testimony or recommendation to usher them into the world. Part of what thou art here presented with, is perhaps no more than what thou hast seen in lesser volumes; for several of the treatises were printed by the author in his lifetime, and the acceptance of them is known to almost all that converse with theological compositions. The rest were prepared by the author for the press before his death; and are as he left them, without any man's cultivation, they needing none for the matter of them. The author indeed had a peculiar phrase to himself in expressing the conceptions of his mind; his words were his own, as well as his matter. The matter and contexture of that which is new (never before printed) in these volumes, will easily induce any who knew the author, to believe that it was his own; and, we may say, as much his own as any man's works that ever came into the public, he not having those helps that others have been or are blessed withal: Like the spider, all came from his own bowels; what the Spirit of God gave in to him, by prayer and study, that he freely gave out, and communicated to others, clothed in a familiar style.

For human learning, it is true, he had none; but let it not be therefore said, that what was done by him, is not worth our time or pains to read: for as conversion-work, or the new birth, is *not of blood,*

2 *The Epistle to the Reader.*

nor of the will of the flesh, nor of the will of man; but of God; so the author's knowledge and insight into gospel-mysteries was given to him by God himself; we don't say, by immediate inspiration, but by prayer and study, without any other external helps. His business was, to converse much with the word of God, and to pray over it; his labours therein were indefatigable; and God blessed him in so doing, with a more than ordinary degree of knowledge.

It is evident, that many in his lifetime did despise him, and all done by him, for the meanness of his education and calling that he was instructed in, and did in the morning of his days follow, as if no good thing could come out of Nazareth; and it is probable some may still be ready to have mean and contemptible thoughts of his works for that reason; as also because he had not that acquired learning that others have. For the first reason, there is no manner of ground for it. To such as make the last their plea, we would say, that as learning hath been too much trampled on, by them in whom ignorance hath prevailed, (*Ignoti nulla cupido*); so it hath been, and is too much idolized by those that have been proficient in it; as though none might or ought to engage in the work of the ministry, or in publishing treatises of this nature, but persons under their circumstances; not considering, that, at the same time the Eternal Spirit doth bless the studies of those that have learning, with great knowledge in gospel-mysteries, (comparatively great, yet, absolutely, the best of men know but in part), and also makes their labours in the ministry of the gospel successful, where grace doth rule and reign in the heart, and prayer, together with a fiducial reliance on the teachings and help of the Spirit, do accompany what they undertake; I say, not considering that the same Spirit may, and evidently doth, instruct the unlearned (*more humano*) also, if gracious and painful, in the deep things of the gospel, and give them
great

great knowledge therein, and truly qualify and fit them both for preaching and writing, and bless them in so doing.

Learning, in its place, is of excellent use, if sanctified; yet certainly, as those men are justly chargeable with folly, and some degree of madness, that will reject wholesome food, if not brought in a silver dish; so those are beside the rule that will despise all those works in which there is not the favour of logical exactness, or academical preparations; though much of the anointing of the Spirit may be seen to have been on the heads of the authors; which doth clearly appear to have been on the head of this author, by the spirituality, soundness, and clearness of his writings.

Let us not confine the Spirit to our measures: where is it said in all the book of God, which is our rule in these things, or from what portion of scripture can any genuine consequence be drawn, to prove that none, though gracious, and of good understanding in the gospel, and called by a people, must engage in the work of the ministry, unless they are grammarians, and have gone through a course of philosophy, and have their systems of divinity at their fingers ends; and have been examined in these things, and are found to have some expertness in them? If no proof can be brought for it, the author was eminently qualified for his work. Don't therefore throw away that which is orthodox, and useful, because not modified after your manner.

We know children are taken with painted babies, but men and Christians (to them that are or would be such, not to carpers, is this work commended) ought to act as such, being guided by judgment, not fancy. What would become of those thousands of precious souls where men of learning are not, nor will reside to preach the gospel, were it not for such as the author? Do I say such? It would be a mercy indeed, if all that preach were as able as he was.

Will you say, that such are not Christians, who own their conversion to be under illiterate men, as they are called? God forbid! It is God's will and pleasure to own them in that work; therefore don't reply against God. Read 1 Cor. i. 27. 28. 29. Mistake us not; we are not decrying learning; (neither was it the author's judgement or practice so to do, though himself destitute of it); but we would not have any place it where God hath not; and make that essential to a gospel minister, which is only a help. The graces, we conceive, and the gifts of the Spirit, together with the call of a people, accompanied with an inclination to the work, are the essentials of a minister of the New Testament; not learning, though a good and great help, if rightly used. As, on the one hand, some are so strait-laced, that they will allow none to be ministers, but scholars; so others are so large, that they'll admit any to the work, though hardly endued with a good family-gift. This the author was against; and we have seen both of these extremes to our trouble. Therefore let us persuade thee to shun both of them, and resolve to approve of those that God qualifies for, and calls forth to, and blesses in the work of preaching, whether learned or not. And of the latter sort was the author. The effect doth demonstrate it; for *ultra posse non datur esse*. Read the 1st to the Corinthians, ii. 14. The case being thus, peruse and pray over what is before thee, that the blessing of God may attend thy reading to thy soul's advantage.

We shall not here delay thee with an account of the author's pedigree, education, conversion, or call to the ministry, it being done for thee by his own hand, in his treatise of *Grace abounding to the chief of Sinners*: but give us leave to say, his natural parts and abilities were not mean, his fancy and invention were very pregnant and fertile; the use he made of them was good, converting them to spiritual

ual objects. His wit was sharp and quick; his memory tenacious; it being customary with him to commit his sermons to writing after he had preached them. His understanding was large and comprehensive, his judgment sound and deep in the fundamentals of the gospel, as his writings evidence. Also his experience of Satan's temptations, in the power and policy of them, and of Christ's presence in and by his word and Spirit to succour and comfort him, was more than ordinary; the grace of God was magnified in him and by him, and a rich anointing of the Spirit was upon him; and yet this great saint was always in his own eyes the chiefest of sinners, and the least of saints; esteeming any, where he did believe the truth of grace, better than himself. There was indeed in him all the parts of an accomplished man; and for his piety and sincerity towards God, it was apparent to all that conversed with him. He was not only well furnished with the helps and endowments of nature beyond ordinary, but eminent in the graces and gifts of the Spirit, and fruits of holiness. He was from first to last of, and established in, and ready to maintain, that godlike principle of having communion with saints as such, without any respect to difference in opinion in things disputable among the godly, a true lover of all that love our Lord Jesus Christ, and did often bewail the different and distinguishing appellations that are among the godly, saying, he did believe a time would come when they should be all buried. His carriage was condescending, affable, and meek to all; yet bold and courageous for Christ's and the gospel's sake. He was much struck at, in the late times of persecution, and his sufferings were great: he enduring, first and last, above twelve years imprisonment; under all which he behaved himself like Christ's soldier, being far from any sinful compliance to save himself, but did cheerfully bear the cross of Christ; and when, by reason of impris-

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imprisonment, he was restrained from preaching, he then spent his time (much of it) in composing that which might be useful and beneficial to the church of God, when in person he could not be so.

His countenance was grave and sedate, and did so to the life discover the inward frame of his heart, that it was convincing to the beholders; and did strike something of awe into them that had nothing of the fear of God; and though his enemies and persecutors in his lifetime, did what they could to vilify and reproach him; yet being gone, he that before had the testimony of their consciences, had *Eph. 5. 6.* now their actual commendation and applause. His *Eol. 2. 6.* conversation was as becomes the gospel. He was eminent as a Christian, and as a minister of Christ; making that which God had called him to, his business with delight. He was laborious in his work of preaching at home and abroad; and diligent in his preparation for it, not doing the work of the Lord negligently. He was faithful in dispensing the word, and discharging his duty to God and man. Where he saw cause of reproof, he did not spare for outward circumstances, whether in the pulpit or no; and as ready to administer comfort and succour to the tempted: a son of consolation to the broken-hearted and afflicted; yet a son of thunder to secure and dead sinners.

He knew the worth of an interest in Christ, by his own experience of the goodness of God; shewing him, on the one hand, his natural pollution, guilt and enmity, and that wrath that was due to him thereby; and the virtue of the blood of Christ, on the other, to free from all. And from that experimental knowledge did flow hearty desires, and fervent prayers, that the work of God might be effectually wrought on sinners, especially those among whom he laboured in the word and doctrine; and matter of grief was it to him, when he did not see conversion-work on foot. Indeed, in the beginning of

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of his ministry, God did own him in that work, beyond what is ordinary: and in his latter years, few, if any, were more successful in their work, we mean, with respect to conversion. God was with him from first to last: and it may be said of him, as of David, *2 Sam. 7.* Some are now gone to glory with him; others are 8, 9. yet in the body, who own him as the external instrument in God's hand, of their conversion.

His so long continuance in the work of the ministry, was a great blessing to the church of Christ, in and about Bedford in particular, over which the Holy Ghost made him overseer; his ministry being blessed to the edification, comfort, and establishment of the saints, as well as the conversion of sinners. And he was also very useful, as he was an elder or pastor: first, by his example, he being full of zeal and affection, at all times, according to knowledge; more especially at his administration of the Lord's supper, it was observable that tears came from his eyes in abundance, from the sense of the sufferings of Christ, that are in that ordinance shadowed forth: and then, as a pastor, he was useful also, by the accuracy of his knowledge in church-discipline, and readiness to put that in practice in the church (as occasion offered) which he saw was agreeable to the word of God, whether admonition or excommunication, or making up differences, or filling up vacancies, or paring off excrescences. And as he was useful to that church, so to the whole country round, and to other churches where he did frequently spend his labours.

His death was, and is much lamented for that reason; as also because it was somewhat sudden, and he from home at that time. His remembrance is sweet and refreshing to many, and so will continue, *for the righteous shall be had in everlasting remembrance.* God's blessing his labours in preaching, to those ends for which it was ordained, was one great motive to prevail with him to print them; and

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to our knowledge, those books that he himself put forth, were blessed to the good of many souls; the acceptance which his former works have met with in the world, and the advantage that many have received by them, doth assure us, that his remains will be welcome also to those that would either grow in grace themselves, or have others won over to Jesus Christ.

His preaching, for the matter of it, was much what he before had the favour of on his own spirit, (the walking close with God), and therefore came from him with no small degree of liveliness and vigour. His design was, in preaching, and publishing what he preached, to recommend the truth and grace of God to all that either heard him, or should read his works; and ours is the same; therefore read, and receive what thou readeest in the truth and love of it, it being consonant thereto.

We grant, that with respect to some circumstances, or things of lesser moment, the author's sentiments were different from ours: if thou findest them, and thy judgment to be otherwise, take the liberty of thy conscience, as we do, and is the duty of all to give; yet, in the great truths of the gospel that he handles, we judge him to be very sound, and can therefore recommend the work.

Some things he treats of, are doctrinal and controverted; there you will find his soundness, and a great degree of clearness; deep things brought into a familiar phrase. The rest of his writings (and they the greatest part) are practical, and therefore to be esteemed as useful by all sound-hearted Christians.

The reason why these treatises are collected together, (some printed before, others not), is, that they may be preserved to future ages; fearing that their continuing single, or the rest being printed so, may hazard their being lost, and so our posterity deprived of that benefit which we now hope they may receive from them.

* To conclude: If thou hast tasted that the Lord is gracious, read, and pray that thou mayst be edified, and built up in thy most holy faith, and be made meet for glory. But if thou art yet in thy natural estate, which is a state of unspeakable danger, as well as sin, remember that thou shalt not always have such mercies put into thy hands, for thy soul's good; and that the heaviest blow of divine justice; is still ready to avenge thy abuse of mercy: therefore don't read to fill thy head with notions; but labour after a deep impression on thy heart of what thou readeſt; and ſet thy ſelf about the obtaining the one thing neceſſary, that thou mayſt have cauſe to bleſs God for caſting this book into thy hands, as others have had, for what hath been already printed. We ſhall forbear ſaying any more to ſaints or ſinners, becauſe the author hath been ſo full in what he hath ſpoken to both, rightly dividing the word of truth.

That therefore the ſame bleſſing of God, and breathing of the Spirit, may accompany thy reading, as did the author's preaching, and others reading, is, and ſhall be the unfeigned and fervent prayer of us,

Who are thy ſoul's friends,

Anno 1692.

EBEN. CHANDLER.
JOHN WILSON.

To the worthy perſons whoſe zeal for Primitive Chriſtianity has engaged them to encourage the reprinting of Mr Bunyan's works.

My FRIENDS,

What we approve ourſelves, we are apt to recommend to others. I have long been of opinion, that the writings of this excellent author, as far as I have had opportunity of being acquainted
B with

with them, are well worth the perusal of those who have tasted that the Lord is gracious; some of them being admirably adapted to inform and encourage sinners inquiring the way to Zion, with their faces thitherwards; for which he was more abundantly furnished, from his own experience, having been long in the service of sin, till at length God opening his eyes, he was enabled to discover the imaginary satisfaction of the carnal appetite, in a course of impiety, to be mere vanity, folly, and delusion; leaving a sting in the conscience, exposing us to the divine resentment, and rendering us viler than the beasts who perish.

And as he has skilfully represented sin, in its odious malignity, as the abominable evil which God hates, and carefully traced it to its original, in the first Adam's apostasy; pointing out the dangerous effects of this most deadly disease, as it sullies the beauty, destroys the peace, and endangers the safety of the immortal soul; so it is not easy to say, whether with greater judgement, or affection, he has described the remedy, when treating on the imputed righteousness of Christ and the mystery of pardoning grace, in the blood of the everlasting covenant.

This indeed runs through the greatest part of his works, as a fundamental truth, on which the whole fabric of the gospel, and the believers hopes are built: for, as the apostle observes, there is no other name given under heaven whereby we can be saved, nor other foundation can any man lay, than that which is laid, which is Christ Jesus, in whom only we have redemption through his blood, the forgiveness of sins, according to the riches of God's grace.

And whilst he discovers the warmest zeal for purity of heart, and piety of life, constantly recommending holiness as the beauteous image of the God of all glory, as absolutely necessary to communion and fellowship with him, and without which no man shall see his face with comfort in the great day.

day; he at the same time cautions against the proud conceit of being saved by works of righteousness which we can do; and, with our Lord, advises, that when we have done all we are enabled to do in the discharge of our duty, and for God's glory, we should conclude ourselves to be unprofitable servants. As to other important mysteries of the everlasting gospel, you will find them frequently not only asserted, but greatly illustrated, and thoroughly proved and confirmed; such as,

The doctrine of a trinity of persons, in the one undivided essence; or, that Father, Son, and Spirit, having one common nature, and the same glorious perfections, are the three who bear record in heaven, and have equal right to the homage, or religious worship, of the intelligent creature:

That whatsoever comes to pass in the several ages of time, was known to, and determined by him who works all things after the counsel of his own will: That all the actions of men, as far as they are simply natural, are wrought in God, in whom we live, and move, and have our being: That wherein they are morally good or praise-worthy, it is God that worketh in us, both to will and to do of his own good pleasure; and that so far as they are sinful and criminal, they are merely under the permission and sufferance of him, who cannot possibly be tempted himself, neither does he tempt any man.

That God hath chosen his people in Christ before the foundation of the world, and predestinated them unto the adoption of sons by Jesus Christ; that he has inrolled their names in the book of life, and given their persons into the hands of his Son to redeem and save:

That when a sinner is called, or converted, the arm of the Lord is revealed; that he is made willing in the day of God's power, and born, not of blood, nor of the will of the flesh, nor of the will

of man, but of God; and that he who commanded light to shine out of darkness in the natural creation, must shine into the soul of an unrenewed sinner, before he can behold the glory of God, as it is exhibited in the face or person of Christ:

That grace once received in the habit, or principle, is an immortal seed, and abides for ever; though it may sadly decline, and greatly abate in its exercise, yet shall never be wholly lost; for God stands engaged to carry on the good work where he has begun it, and will preserve his people by his mighty power, through faith unto salvation; and that, after a life spent in a painful struggle with sin and Satan, the believer having sown in tears, shall reap in joy, and employ an eternity in that rest which remains for the people of God.

Besides these glorious truths of the everlasting gospel, you will meet with a large account of the several duties of Christians, whether as members of civil society, or related to particular communities, or concerned in the management of private families; together with the spiritual manner in which they are to be performed, the divine assistance which is necessary to it, and the merits of the Saviour, which alone can render them acceptable to God. Nor does he overlook the many exceeding great and precious promises, whether made to the church in general, or believers in particular; and, as it comes before him, reconciles the seeming contradiction between the promise and certain dispensations of Providence, by vindicating the divine faithfulness; since, whether the saint can see it or no, all things do work together for good to them that love God, and are so called according to his purpose. So that here is instruction for the ignorant, encouragement for the weak, milk for babes, and meat for strong men.

As to the author himself, he is above our praise, now triumphing in the presence of that Redeemer who so wonderfully plucked him as a brand out of the

the burning. Nor shall I add any thing to the account he has given of himself, in his treatise of *Grace abounding to the chief of sinners*; and what is farther said of him by the Reverend Mr Chandler, and my worthy grandfather, whose names I find at the close of the preceding preface; only that I am persuaded his name will have its fragrancy with all serious persons who at any time shall be acquainted with his writings. Nor was it a little pleasing to me, to see the encouragement which the polite part of mankind lately gave to the new-cloathing of his Pilgrim: a book which has been translated almost into every language, and in which the allegory is so exceedingly entertaining, that when we once enter upon it, we can't tell how to leave it without going through the whole of it.

The treatises collected in these volumes have been so well received by the church of God, that they need no commendation. I have only to add my earnest desire, that you who have generously encouraged their reprinting, may find your account in it; especially such of you who are of the rising generation, of which, to my joy, I find there are not a few; and that the same Spirit who rendered the author a burning and shining light in his day, may be poured out upon you, and bless you in the use of this and all other means, with an increase of spiritual knowledge and experience, until you reach a state of manhood in Christ, and arrive at full perfection in the vision and enjoyment of him.

I am, your affectionate friend, and servant in the gospel,

Barbican, Feb. 5. }
1735-6. }

SAMUEL WILSON.

GRACE

GRACE ABOUNDING TO THE CHIEF OF SINNERS:

In a faithful account of the life and death
OF

JOHN BUNYAN.
OR,

A brief relation of the exceeding mercy of God in Christ to him, namely, In his taking him out of the dunghill, and converting of him to the faith of his blessed Son JESUS CHRIST.

Here is also particularly shewed, what fight of, and what trouble he had for sin; and also what various temptations he hath met with, and how God hath carried him through them.

Corrected, and much enlarged, by the author, for the benefit of the tempted and dejected Christian.

Come and hear, all ye that fear God, and I will declare what he hath done for my soul, Ps. lxvi. 16.

A P R E F A C E; or, Brief account of the publishing this work.

Written by the author thereof; and dedicated to those whom God hath counted him worthy to beget to faith, by his ministry in the word.

CHildren, Grace be with you, Amen. I being taken from you in presence, and so tied up that I cannot perform that duty that from God doth lie upon me to youward, for your farther edifying and building up
in

in faith and holiness, &c.; yet, that you may see my soul hath fatherly care and desire after your spiritual and everlasting welfare, I now once again, as before from the top of Shenir and Hermon, so now from the lions dens, and from the mountains of the leopard, do yet look after you all, greatly longing to see your safe arrival into the desired haven. Song. 4.

I thank God upon every remembrance of you; and rejoice, even while I stick between the teeth of the lions in the wilderness, that the grace, and mercy, and knowledge, of Christ our Saviour, which God hath bestowed upon you, with abundance of faith and love; your hungrings and thirstings after farther acquaintance with the Father, in the Son, your tenderness of heart, your trembling at sin, your sober and holy deportment also, before both God and men, is a great refreshment to me; for you are my glory and joy. 1 Thes. 2. 20.

I have sent you here inclosed a drop of that honey that I have taken out of the carcase of a lion, I have eaten thereof myself, and am much refreshed thereby. Jud. 14. 5, to 8. Temptations, when we meet them at first, are as the lion that roared upon Samson; but if we overcome them, the next time we see them we shall find a nest of honey within them. The Philistines understood me not. It is something, a relation of the work of God upon my soul, even from the very first till now, wherein you may perceive my castings down, and risings up; for he woundeth, and his hands make whole. It is written in the scripture, The father to the children shall make known the truth of God. Is. 38. 19. Yea, it was for this reason I lay so long at Sinai, Lev. 4. to see the fire, and the cloud, and the darkness, that I might fear the Lord all the days of my life upon earth, and tell of his wondrous works to my children. Ps. 78. 3, 4, 5.

Moses, Numb. xxxiii. 1, 2. writ of the journeyings of the children of Israel, from Egypt to the land of Canaan; and commanded also, that they did remember their forty years travel in the wilderness: Thou shalt

Deut. 8. shalt remember all the ways which the Lord thy
 2. 3. God leads thee these forty years in the wilderness,
 to humble thee, and to prove thee, and to know
 what was in thine heart, whether thou wouldst keep
 his commandments or no; *Wherefore this I have en-*
deavoured to do; and not only so, but to publish it
also; that, if God will, others may be put in remem-
brance of what he hath done for their souls, by read-
ing his work upon me.

It is profitable for Christians to be often calling to
mind the very beginnings of grace with their souls:
Exod. It is a night to be much observed to the Lord, for
 21. 42. bringing them out from the land of Egypt. This is
 that night of the Lord to be observed of all the
 children of Israel in ther generations; My God,
Pf. 42. saith David, my soul is cast down within me; but I
 6. will remember thee from the land of Jordan, and
 of the Hermonites, from the hill Mizar. He re-
 membred also the lion and the bear, when he went to
 fight with the giant of Gath.

It was Paul's accustomed manner, and that when
Acts 22. tried for his life, even to open before his judges the
 24. manner of his conversion. He would think of that
 day, and that hour, in which he first did meet with
 grace; for he found it supported him. *When God*
Numb. had brought the children of Israel out of the Red
 14. 25. sea, far into the wilderness, yet they must turn quite
 about thither again, to remember the drowning of
Pf. 106. their enemies there, for though they sang his praise
 12, 13. before, yet they soon forgot his works.

In this discourse of mine, you may see much, much
I say, of the grace of God towards me: I thank God
I can count it much; for it was above my sins, and
Satan's temptations too. I can remember my fears
and doubts, and sad months, with comfort; they
are as the head of Goliath in my hand. There was
nothing to David like Goliath's sword, even that sword
that should have been sheathed in his bowels; for the
very sight and remembrance of that did preach forth
 God's

The Author's P R E F A C E.

17

God's deliverance to him. Oh! the remembrance of my great sins, of my great temptations, and of my great fear of perishing for ever! They bring afresh into my mind the remembrance of my great help, my great supports from heaven, and the great grace that God extended to such a wretch as I.

My dear children, call to mind the former days, *Ps. 73.* and years of ancient times: remember also your songs *5, to 12.* in the night, and commune with your own heart. Yea, look diligently, and leave no corner therein unsearched for that treasure hid, even the treasure of your first and second experience of the grace of God towards you. Remember, I say, the word that first laid hold upon you: Remember your terrors of conscience, and fear of death and hell: Remember also your tears and prayers to God; yea, how you sighed under every hedge of mercy. Have you never an hill Mizar to remember? Have you forgot the close, the milk-house, the stable, the barn, and the like, where God did visit your souls? Remember also the word, the word, I say, upon which the Lord hath caused you to hope. If you have sinned against light, if you are tempted to blaspheme, if you are drowned in despair, if you think God fights against you, or if heaven is hid from your eyes, remember it was thus with your father; but out of them all the Lord delivered me.

I could have enlarged much in this my discourse, of my temptations and troubles for sin, as also of the merciful kindness and working of God with my soul. I could also have stepped into a style much higher than this in which I have here discoursed; and could have adorned all things more than here I have seemed to do; but I dare not: God did not play in tempting of me; neither did I play, when I sunk as into a bottomless pit, when the pangs of hell caught hold upon me; wherefore I may not play in relating of them, but be plain and simple, and lay down the thing as it was. He that liketh it, let him receive it; and he that doth not, let him produce a better. Farewel.

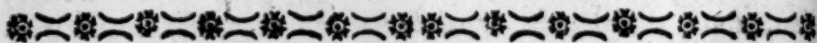
C

My

My dear children,

The milk and honey is beyond this wilderness. God be merciful to you; and grant that you be not slothful to go in to possess the land.

JOHN BUNYAN.



GRACE ABOUNDING

TO THE

CHIEF OF SINNERS:

In a faithful Account of the LIFE and DEATH

OF

JOHN BUNYAN.

IN this my relation of the merciful working of God upon my soul, it will not be amiss, if, in the first place, I do, in a few words, give you an hint of my pedigree, and manner of bringing up; that thereby the goodness and bounty of God towards me, may be the more advanced and magnified before the sons of men.

2. For my descent then, it was, as is well known by many, of a low and inconsiderable generation; my father's house being of that rank that is meanest,

est, and most despised of all the families in the land. Wherefore I have not here, as others, to boast of noble blood, or of any high born state, according to the flesh; though, all things considered, I magnify the heavenly Majesty, for that by this door he brought me into the world, to partake of the grace and life that is in Christ by the gospel.

3. But notwithstanding the meanness and inconsiderableness of my parents, it pleased God to put it into their hearts, to put me to school, to learn me both to read and write; the which I also attained, according to the rate of other poor men's children; tho', to my shame I confess, I did soon lose that I had learned, even almost utterly, and that long before the Lord did work his gracious work of conversion upon my soul.

4. As for my own natural life, for the time that I was without God in the world, it was indeed, *Eph. 2.* according to the course of this world, and the *2, 3.* spirit that now worketh in the children of disobedience. It was my delight to be taken captive *2 Tim. 2.* by the devil at his will, being filled with all un- *26.* righteousness; The which did also so strongly work, and put forth itself, both in my heart and life, and that from a child, that I had but few equals (especially considering my years, which were tender, being but few) both for cursing, swearing, lying, and blaspheming the holy name of God.

5. Yea, so settled and rooted was I in these things, that they became as a second nature to me; the which, as I have also with soberness considered since, did so offend the Lord, that even in my childhood he did scare and affrighten me, with fearful dreams, and did terrify me, with fearful visions: For often, after I had spent this and the other day in sin, I have in my bed been greatly afflicted, while asleep, with the apprehensions of devils, and wicked spirits, who still, as I then thought,

thought, laboured to draw me away with them, of which I could never be rid.

6. Also I should, at these years, be greatly afflicted and troubled with the thoughts of the fearful torments of hell-fire; still fearing that it would be my lot to be found at last among those devils and hellish Fiends, who are there bound down with the chains of bonds and darkness, unto the judgment of the great day.

7. These things, I say, when I was but a child, but nine or ten years old, did so distress my soul, that then, in the midst of my many sports and childish vanities, amidst my vain companions, I was often much cast down, and afflicted in my mind therewith, yet could I not let go my sins: Yea, I was also then so overcome with despair of life and heaven, that I should often wish, either that there had been no hell, or that I had been a devil; supposing they were only tormentors; that if it must needs be, that I went thither, I might be rather a tormentor, than be tormented myself.

8. A while after these terrible dreams did leave me, which also I soon forgot; for my pleasures did quickly cut off the remembrance of them, as if they had never been: Wherefore with more greediness, according to the strength of nature, I did still let loose the reins of my lust, and delighted in all transgressions against the law of God: so that until I came to the state of marriage, I was the very ring-leader of all the youth that kept me company, in all manner of vice and ungodliness.

9. Yea, such prevalency had the lusts and fruits of the flesh in this poor soul of mine, that had not a miracle of precious grace prevented, I had not only perished by the stroke of eternal justice, but had also laid myself open, even to the stroke of those laws, which bring some to disgrace and open shame before the face of the world.

10. In these days the thoughts of religion were
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very grievous to me; I could neither endure it myself, nor that any other should: So that when I have seen some read in those books that concerned Christian piety, 'twou'd be as it were a prison to me. Then I *Job 21.* said unto God, *Depart from me, for I desire not the* 14, 15. *knowledge of thy ways.* I was now void of all good consideration, heaven and hell were both out of sight and mind; and as for saving and damning, they were least in my thoughts. *O Lord, thou knowest my life, and my ways were not hid from thee.*

11. But this I well remember, That tho' I could myself sin with the greatest delight and ease, and also take pleasure in the vileness of my companions; yet, even then, if I had at any time seen wicked things, by those who professed goodness, it would make my spirit tremble. As once, above all the rest, when I was in the height of vanity, yet hearing one to swear, that was reckoned for a religious man, it had so great a stroke upon my spirit, that it made my heart ache.

12. But God did not utterly leave me, but followed me still, not with convictions, but judgments; yet such as were mixed with mercy. For once I fell into a creek of the sea, and hardly escaped drowning. Another time I fell out of a boat into Bedford river, but mercy yet preserved me alive: Besides, another time, being in the field, with one of my companions, it chanced that an adder passed over the high-way, so I having a stick in my hand, struck her over the back; and having stunned her, I forced open her mouth with my stick, and pluck'd her sting out with my fingers; by which act, had not God been merciful unto me, I might, by my desperateness, have brought myself to my end.

13. This also have I taken notice of, with thanksgiving; when I was a soldier, I, with others, were drawn out to go to such a place to besiege it; but when I was just ready to go, one of the company desired to go in my room; to which, when I had consented,

sented, he took my place; and coming to the siege, as he stood sentinel, he was shot into the head with a musquet-bullet, and died.

14. Here, as I said, were judgments and mercy, but neither of them did awaken my soul to righteousness; wherefore I sinned still, and grew more and more rebellious against God, and careless of my own salvation.

15. Presently after this, I changed my condition into a married state, and my mercy was, to light upon a wife, whose father was counted godly: This woman and I, tho' we came together as poor as poor might be, (not having so much household-stuff as a dish or spoon betwixt us both) yet this she had for her part, *The Plain-Man's Path-way to Heaven, The Practice of Piety*, which her father had left her when he died. In these two books I should sometimes read with her, wherein I also found some things that were somewhat pleasing to me; (but all this while I met with no conviction.) She also would be often telling of me, what a godly man her father was, and how he would reprove and correct vice, both in his house, and among his neighbours, what a strict and holy life he lived in his days, both in word and deed.

16. Wherefore these books, with the relation, tho' they did not reach my heart, to awaken it about my sad and sinful state, yet they did beget within me some desires to reform my vicious life, and fall in very eagerly with the religion of the times; to wit, to go to church twice a day, and that too with the foremost; and there should very devoutly, both say and sing, as others did, yet retaining my wicked life; but withal, I was so over-run with the spirit of superstition, that I adored, and that with great devotion, even all things (both the high-place, priest, clerk, vestment, service, and what else) belonging to the church; counting all things holy that were therein contained, and especially,

Grace abounding to the chief of sinners.

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pecially, the priest and clerk most happy, and without doubt, greatly blessed, because they were the servants, as I then thought, of God, and were principle in the holy temple, to do his work therein.

17. This conceit grew so strong, in a little time upon my spirit, that had I but seen a priest (tho' never so fordid and debauched in his life) I should find my spirit fall under him, reverence him, and knit unto him; yea, I thought for the love I did bear unto them (supposing they were the ministers of God) I could have laid down at their feet, and have been trampled upon by them; their name, their garb, and work did so intoxicate and bewitch me.

18. After I had been thus for some considerable time, another thought came in my mind; and that was, whether we were of the Israelites, or no? for finding in the scriptures that they were once the peculiar people of God, thought I, if I were one of this race, my soul must needs be happy. Now again, I found within me a great longing to be resolved about this question, but could not tell how I should: At last I asked my father of it; who told me, no, we were not. Wherefore then I fell in my spirit, as to the hopes of that, and so remain'd.

19. But all this while, I was not sensible of the danger and evil of sin; I was kept from considering that sin would damn me, what religion soever I followed, unless I was found in Christ; Nay, I never thought of him, nor whether there was such a one, or no. Thus man, while blind, doth wander, but Eccles. 10. 15. wearieth himself with vanity, for he knoweth not the way to the city of God.

20. But one day (amongst all the sermons our parson made) his subject was, to treat of the sabbath-day, and of the evil of breaking that, either with labour, sports, or otherwise: (now I was, notwithstanding my religion, one that took much delight in all manner of vice, and especially that was the day that I did solace myself therewith) wherefore I fell in

in my conscience under his sermon, thinking and believing that he made that sermon on purpose to shew me my evil doing. And at that time I felt what guilt was, tho' never before, that I can remember; but then I was, for the present greatly loaden therewith, and so went home, when the sermon was ended, with a great burden upon my spirit.

21. This, for that instant, did benumb the sinews of my best delights, and did imbitter my former pleasures to me; but hold, it lasted not, for before I had well dined, the trouble began to go off my mind, and my heart returned to its old course: But oh! how glad was I, that this trouble was gone from me, and that the fire was put out, that I might sin again without controul! Wherefore, when I had satisfied nature with my food, I shook the sermon out of my mind, and to my old custom of sports and gaming I returned with great delight.

22. But the same day, as I was in the midst of a game of cat, and having struck it one blow from the hole, just as I was about to strike it the second time, a voice did suddenly dart from heaven into my soul, which said, wilt thou leave thy sins and go to heaven, or have thy sins and go to hell? At this I was put to an exceeding amaze; wherefore, leaving my cat upon the ground, I looked up to heaven, and was, as if I had, with the eyes of my understanding, seen the Lord Jesus looking down upon me, as being very hotly displeased with me, and as if he did severely threaten me with some grievous punishment for these and other ungodly practices.

23. I had no sooner thus conceived in my mind, but suddenly this conclusion was fastned on my spirit (for the former hint did set my sins again before my face) that I had been a great and grievous sinner, and that it was now too late for me to look after heaven; for Christ would not forgive me, nor pardon my transgressions. Then I fell to musing on this also; and while I was thinking of it, and fearing
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fast it should be so, I felt my heart sink in despair, concluding it was too late; and therefore I resolved in my mind to go on in sin: For, thought I, if the case be thus, my state is surely miserable; miserable if I leave my sins, and but miserable if I follow them: I can but be damned, and if I must be so, I had as good be damned for many sins, as be damned for few.

24. Thus I stood in the midst of my play, before all that then were present; but yet I told them nothing: But I say, I having made this conclusion, I returned desperately to my sport again; and I well remember, that presently this kind of despair did so possess my soul, that I was persuaded I could never attain to other comfort than what I should get in sin; for heaven was gone already, so that on that I must not think. Wherefore I found within me great desire to take my fill of sin, still studying what sin was yet to be committed, that I might taste the sweetness of it; and I made as much haste as I could to fill my belly with its delicacies, lest I should die before I had my desires; for that I feared greatly. In these things, I protest before God, I lie not, neither do I frame this sort of speech; these were really, strongly, and with all my heart, my desires: The good Lord, whose mercy is unsearchable, forgive me my transgressions.

25. And I am very confident, that this temptation of the devil is more usual among poor creatures than many are aware of, even to over-run the spirits with a scurvy and seared frame of heart, and benumbing of conscience; which frame he stillly and stillly supplieth with such despair, that though not much guilt attendeth souls, yet they continually have a secret conclusion within them, that there is no hopes for them; for they have loved sins, therefore after them they will go. *Jer. 25. & 18. 12.*

26. Now therefore I went on in sin with great greediness of mind, still grudging that I could not

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be satisfied with it as I would. This did continue with me about a month or more; but one day, as I was standing at a neighbour's shop-window, and there cursing and swearing, and playing the madman, after my wonted manner, there sat within the woman of the house, and heard me; who, though she was a very loose and ungodly wretch, yet protested, that I swore and cursed at that most fearful rate, that she was made to tremble to hear me; and told me further, that I was the ungodliest fellow for swearing that ever she heard in all her life; and that I, by thus doing, was able to spoil all the youth in the whole town, if they came but in my company.

27. At this reproof I was silenced, and put to secret shame; and that too, as I thought, before the God of heaven; wherefore while I stood there, and hanging down my head, I wished with all my heart that I might be a little child again, that my father might learn me to speak without this wicked way of swearing; for, thought I, I am so accustomed to it, that it is in vain for me to think of a reformation, for I thought it could never be.

28. But how it came to pass I know not, I did from this time forward so leave my swearing, that it was a great wonder to myself to observe it; and whereas before I knew not how to speak unless I put an oath before and another behind, to make my words have authority, now I could, without it, speak better, and with more pleasantness, than ever I could before. All this while I knew not Jesus Christ; neither did I leave my sports and plays.

29. But quickly after this I fell into company with one poor man that made profession of religion, who, as I then thought, did talk pleasantly of the scriptures, and of the matter of religion; wherefore falling into some love and liking to what he said, I betook me to my Bible, and began to take great pleasure in reading, but especially with the historical part thereof: For as for Paul's epistles, and such like

like scriptures, I could not away with them, being as yet ignorant, either of the corruptions of my nature, or of the want and worth of Jesus Christ to save us.

30. Wherefore I fell to some outward reformation, both in my words and life, and did set the commandments before me for my way to heaven; which commandments I also did strive to keep, and, as I thought, did keep them pretty well sometimes, and then I should have comfort; yet now and then should break one, and so afflict my conscience; but when I should repent, and say, I was sorry for it, and promise God to do better next time, and there get help again; for then I thought I pleased God as well as any man in England.

31. Thus I continued about a year; all which time our neighbours did take me to be a very godly man, a new and religious man, and did marvel much to see such a great and famous alteration in my life and manners: and indeed so it was, though yet I knew not Christ, nor grace, nor faith, nor hope; for, as I have well seen since, had I then lived, my state had been most fearful.

32. But, I say, my neighbours were amazed at this my great conversion, from prodigious profaneness to something like a moral life; and truly so they well might; for this my conversion was as great as for Tom of Bethlehem to become a sober man. Now therefore they began to praise, to commend, and to speak well of me, both to my face and behind my back. Now I was, as they said, become godly; now I was become a right honest man. But oh! when I understood those were their words and opinions of me, it pleased me mighty well. For though as yet I was nothing but a poor painted hypocrite, yet I loved to be talked of as one that was truly godly. I was proud of my godliness: and indeed I did all I did, either to be seen of, or to be well spoken of by men: And thus I continued for about a twelvemonth, or more.

33. Now

33. Now you must know, that before this I had taken much delight in ringing; but my *conscience* beginning to be tender, I thought such *practice* was but vain; and therefore forced myself to leave it: yet my mind hankered; wherefore I should go to the steeple-house, and look on, though I durst not ring. But I thought this did not become religion neither; yet I forced myself, and would look on still. But quickly after I began to think, *How if one of the bells should fall?* Then I chose to stand under a mean beam, that lay overthwart the steeple, from side to side, thinking here I might stand sure; but then I thought again, should the bell fall with a swing, it might first hit the wall, and then rebounding upon me, might kill me for all this beam. This made me stand in the steeple-door; and now I thought I, I am safe enough; for if the bell should then fall, I can slip out behind these thick walls, and so be preserved notwithstanding.

34. So after this I would yet go to see them ring, but would not go farther than the steeple-door; but then it came into my head, *How if the steeple itself should fall?* And this thought, (it may for ought I know), when I stood and looked on, did continually so shake my mind, that I durst not stand at the steeple-door any longer, but was forced to flee, for fear the steeple should fall upon my head.

35. Another thing was, my dancing: I was a full year before I could quite leave that; but all this while, when I thought I kept this or that commandment, or did, by word or deed, any thing that I thought was good, I had great peace in my conscience, and should think with myself, God cannot chuse but be now pleased with me; yea, to relate it in mine own way, I thought no man in England could please God better than I.

36. But poor wretch as I was, I was all this while ignorant of Jesus Christ; and going about to establish my own righteousness; and had perished therein

had not God, in mercy, shewed me more of my state by nature.

37. But upon a day, the good providence of God called me to Bedford, to work on my calling; and in one of the streets of that town, I came where there were three or four poor women sitting at a door in the sun, talking about the things of God; and being now willing to hear their discourse, I drew near to hear what they said; for I was now a brisk talker of myself, in the matter of religion. But I may say, I heard, but understood not; for they were far above, out of my reach. Their talk was about a new birth, the work of God on their hearts; as also how they were convinced of their miserable state by nature: They talked how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted, and supported against the temptations of the devil. Moreover, they reasoned of the suggestions and temptations of Satan in particular; and told to each other by which they had been afflicted, and how they were born up under his assaults. They also discoursed of their own wretchedness of heart, of their unbelief; and did condemn, slight, and abhor their own righteousness, as filthy and insufficient to do them any good.

38. And methought they spake as if you did make them speak; they spake with such pleasantness of scripture-language, and with such appearance of grace in all they said, that they were to me, as if they had found a new world; as if they were people *Numb.* that dwelt alone, and were not to be reckoned among 23. 9. their neighbours.

39. At this I felt my own heart began to shake and mistrust my condition to be naught; for I saw that in all my thoughts about religion and salvation, the new birth did never enter into my mind, neither knew I the comfort of the word and promise, nor the deceitfulness and treachery of my own wicked heart.

heart. As for secret thoughts, I took no notice of them; neither did I understand what Satan's temptations were, nor how they were to be withstood and resisted, &c.

40. Thus therefore, when I had heard and considered what they said, I left them, and went about my employment again: But their talk and discourse went with me; also my heart would tarry with them; for I was greatly affected with their words, both because by them I was convinced that I wanted the true tokens of a truly godly man, and also because by them I was convinced of the happy and blessed condition of him that was such a one.

41. Therefore I should often make it my business, to be going again and again into the company of these poor people; for I could not stay away; and the more I went among them, the more I did question my condition: And, as I still do remember, presently I found two things within me, at which I did sometimes marvel (especially considering what a blind, ignorant, fordid and ungodly wretch but just before I was); the one was a very great softness and tenderness of heart, which caused me to fall under the conviction of what by scripture they asserted; and the other was a great bending in my mind to a continual meditating on it, and on all other good things which at any time I heard or read of.

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42. By these things my mind was now so turned, that it lay like an horseleech at the vein, still crying out *Give, give*, which was so fixed on eternity, and on the things about the kingdom of heaven, (that is, so far as I knew, though as yet, God knows, I knew but little) that neither pleasures, nor profits, nor persuasions, nor threats, could loose it, or make it let go its hold; and though I may speak it with shame, yet it is in very deed a certain truth, it would then have been as difficult to me to have taken my mind from heaven to earth, as I have found it often since to get again from earth to heaven.

43. One thing I may not omit: There was a young man in our town, to whom my heart before was knit more than to any other, but he being a most wicked creature for cursing and swearing, and whoring, I now shook him off, and forsook his company: But about a quarter of a year after I had left him, I met him in a certain lane, and asked him how he did? He, after his old swearing and mad way, answered, He was well. *But, Harry, said I, why do you swear and curse thus? What will become of you, if you die in this condition?* He answered me in a great chafe, *What would the devil do for company, if it were not for such as I am?*

44. About this time I met with some ranters books, that were put forth by some of our countrymen; which books were also highly in esteem by several old professors. Some of these I read, but was not able to make a judgment about them; wherefore, as I read in them, and thought upon them, seeing myself unable to judge, I should betake myself to hearty prayer in this manner: "O Lord, I am a fool, and not able to know the truth from error: Lord, leave me not to my own blindness, either to approve of or condemn this doctrine; if it be of God, let me not despise it; if it be of the devil, let me not embrace it. Lord, I lay my soul in this matter only at thy foot; let me not be deceived, I humbly beseech thee." I had one religious intimate companion all this while and that was the poor man I spoke of before; but about this time, he also turned a most devilish ranter, and gave himself up to all manner of filthiness, especially uncleanness. He would also deny that there was a God, angel, or spirit; and would laugh at all exhortations to sobriety. When I laboured to rebuke his wickedness, he would laugh the more, and pretend that he had gone through all religions, and could never light on the right till now. He told me also, that in a little time I should see all

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professors turn to the ways of the ranters. Wherefore, abominating these cursed principles, I left his company forthwith, and became to him as great a stranger as I had been before a familiar.

45. Neither was this man only a temptation to me, but my calling lying in the country, I happened to light into several people's company, who, though strict in religion formerly, yet were also swept away by these ranters. These would also talk with me of their ways, and condemn me as legal and dark; pretending that they only had attained to perfection, that could do what they would and not sin. Oh! these temptations were suitable to my flesh, I being but a young man, and my nature in its prime; but God, who had, as I hope, designed me for better things, kept me in the fear of his name, and did not suffer me to accept such cursed principles. And blessed be God, who put it in my heart to cry to him to be kept and directed, still distrusting mine own wisdom; for I have since seen even the effects of that prayer, in his preserving me not only from ranting error, but from those also that have sprung up since. The Bible was precious to me in those days.

46. And now, methought, I began to look into the Bible with new eyes, and read as I never did before; and especially the epistles of the apostle St Paul were sweet and pleasant to me; and indeed then I was never out of the Bible, either by reading or meditation; still crying out to God, that I might know the truth, and way to heaven and glory.

47. And as I went on and read, I lighted on that passage, *To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; and to another faith, &c.* And though, as I have since seen, that by this scripture the Holy Ghost intends, in special, things extraordinary; yet on me it did then fasten with conviction, that I did want things ordinary, even that understanding and wisdom

wisdom that other Christians had. On this word I mused, and could not tell what to do; especially this word, *faith*, put me to it; for I could not help it, but sometimes must question, whether I had any faith or no: but I was loth to conclude I had no faith; for if I do so, thought I, then I shall count myself a very cast-a-way indeed.

48. No, said I with myself, though I am convinced that I am an ignorant sot, and that I want those blessed gifts of knowledge and understanding that other people have; yet, at venture, I will conclude, I am not altogether faithless, though, I know not what faith is: for it was shewn me, and that too (as I have seen since) by Satan, that those who conclude themselves in a faithless state, have neither rest nor quiet in their souls: and I was loth to fall quite into despair.

49. Wherefore, by this suggestion, I was for a while made afraid to see my want of faith: but God would not suffer me thus to undo and destroy my soul, but did continually, against this my sad and blind conclusion, create still within me such suppositions, inso much that I could not rest content, until I did now come to some certain knowledge, whether I had faith or no; this always running in my mind, *But how if you want faith indeed? But how can you tell you have faith?* And besides, I saw for certain, if I had not, I was sure to perish for ever.

50. So that though I endeavoured at the first to look over the business of faith, yet, in a little time, I better considering the matter, was willing to put myself upon the trial whether I had faith or no. But, alas! poor wretch, so ignorant and brutish was I, that I knew to this day no more how to do it, than I know how to begin and accomplish that rare and curious piece of art, which I never yet saw or considered.

51. Wherefore, while I was thus considering, and being put to my plunge about it, (for you must know,

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that as yet I had, in this matter, broken my mind to no man, only did hear and consider), the tempter came in with his delusion, *That there was no way for me to know I had faith, but by trying to work some miracles*; urging those scriptures that seem to look that way, for the inforcing and strengthening his temptation. Nay, one day, as I was between Elstow and Bedford, the temptation was hot upon me, to try if I had faith, by doing some miracle; which miracle at this time was this, I must say to the puddles that were in the horse-pads, *Be dry*; and to the dry places, *Be you puddles*. And truly one time I was going to say so indeed; but just as I was about to speak, this thought came into my mind; "But go under yonder hedge, and pray first that God would make you able." But when I had concluded to pray, this came hot upon me, That if I prayed and came again, and tried to do it, and yet did nothing notwithstanding, then be sure I had no faith, but was a cast-a-way, and lost. Nay, thought I, if it be so, I will not try yet, but will stay a little longer.

52. So I continued at a great loss; for I thought, if they only had faith which could do so wonderful things, then I concluded, that for the present I neither had it, nor yet for time to come were ever like to have it. Thus I was tossed betwixt the devil and my own ignorance, and so perplexed, especially at some times, that I could not tell what to do.

53. About this time the state and happiness of these poor people at Bedford was thus, in a kind of a vision, presented to me. I saw, as if they were on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold, afflicted with frost, snow, and dark clouds: methought also, betwixt me and them, I saw a wall that did compass about this mountain; now through this wall my soul did greatly desire to pass; concluding, that if I could, I would even go into the very midst of them,

them, and there also comfort myself with the heat of their sun.

54. About this wall I thought myself to go again and again, still prying as I went, to see if I could find some way or passage, by which I might enter therein. But none could I find for some time. At the last I saw, as it were, a narrow gap, like a little doorway in the wall; through which I attempted to pass: now the passage being very strait and narrow, I made many offers to get in, but all in vain, even until I was well nigh quite beat out, by striving to get in. At last, with great striving, methought I at first did get in my head, and after that by a sideling striving, my shoulders, and my whole body. Then was I exceeding glad, went and sat down in the midst of them, and so was comforted with the light and heat of their sun.

55. Now this mountain and wall, &c. was thus made out to me: The mountain signified the church of the living God; the sun that shone thereon, the comfortable shining of his merciful face on them that were therein; the wall I thought was the world, that did make separation between the Christians and the world; and the gap which was in the wall, I thought, was Jesus Christ, who is the way to God *John 14.* the Father. But forasmuch as the passage was so wonderful narrow, even so narrow that I could not, *Mat. 7.* but with great difficulty, enter in thereat, it shewed *14.* me that none could enter into life, but those that were in downright earnest, and unless also they left that wicked world behind them; for here was only room for body and soul, but not for body and soul and sin.

56. This resemblance abode upon my spirit many days; all which time I saw myself in a forlorn and sad condition, but yet was provoked to a vehement hunger and desire to be one of that number that did sit in the sunshine: now also should I pray wherever I was, whether at home or abroad, in house or

field; and would also often, with lifting up of heart, sing that of the fifty-first psalm, *O Lord, consider my distress*; for as yet I knew not where it was.

57. Neither as yet could I attain to any comfortable persuasion that I had faith in Christ; but instead of having satisfaction, here I began to find my soul to be assaulted with fresh doubts about my future happiness; especially with such as these, "Whether I was elected? But how if the day of grace shall now be past and gone?"

58. By these two temptations I was very much afflicted and disquieted; sometimes by one, and sometimes by the other of them. And first, to speak of that about my questioning my election, I found at this time, that though I was in a flame to find the way to heaven and glory, and thought nothing could beat me off from this; yet this question did so offend and discourage me, that I was, especially sometimes, as if the very strength of my body also had been taken away by the force and power thereof. This scripture did also seem to me to trample upon all my de-

Rom. 9. *It is neither in him that willeth, nor in him that runneth, but in God that sheweth mercy.*

59. With this scripture I could not tell what to do: for I evidently saw, unless that the great God, of his infinite grace and bounty, had voluntarily chosen me to be a vessel of mercy, though I should desire, and long, and labour until my heart did break, no good could come of it. Therefore this would stick with me, "How can you tell that you are elected? And what if you should not? How then?"

60. O Lord, thought I, what if I should not indeed? It may be you are not, said the tempter: it may be so indeed, thought I. Why then, said Satan, you had as good leave off, and strive no farther; for if indeed you should not be elected and chosen of God, there is no talk of your being saved: *For it is neither in him that willeth, nor in him that runneth, but in God that sheweth mercy.*

61. By

61. By these things I was driven to my wits end, not knowing what to say, or how to answer these temptations. Indeed I little thought that Satan had thus assaulted me, but that rather it was my own prudence, thus to start the question; for that the elect only obtained eternal life; that I, without scruple, did heartily close withal; but that myself was one of them, there lay the question.

62. Thus, therefore, for several days, I was greatly assaulted and perplexed; and was often, when I have been walking, ready to sink where I went, with faintness in my mind. But one day, after I had been so many weeks oppressed and cast down therewith, as I was now quite giving up the ghost of all my hopes of ever attaining life, that sentence fell with weight upon my spirit, *Look at the generations of old, and see; did ever any trust in God, and were confounded?*

63. At which I was greatly enlightened, and encouraged in my soul; for thus, at that very instant, it was expounded to me: *Begin at the beginning of Genesis, and read to the end of the Revelations, and see if you can find, that there was ever any that trusted in the Lord, and was confounded.* So coming home, I presently went to my Bible, to see if I could find that saying, not doubting but to find it presently; for it was so fresh and with such strength and comfort on my spirit, that it was as if it talked with me.

64. Well, I looked; but I found it not; only it abode upon me. Then I did ask, first this good man, and then another if they knew where it was: but they knew no such place. At this I wondered, that such a sentence should so suddenly, and with such comfort and strength, seize, and abide upon my heart, and yet that none could find it, for I doubted not but it was in holy scripture.

65. Thus I continued above a year, and could not find the place: but at last, casting my eye upon the
Apocry-

Ecclus
2. 10.

Apocrypha books, I found it in Ecclesiasticus. This at the first, did somewhat daunt me: but because by this time I had got more experience of the love and kindness of God, it troubled me the less; especially when I considered, that though it was not in those texts that we call holy and canonical, yet forasmuch as this sentence was the sum and substance of many of the promises, it was my duty to take the comfort of it; and I bless God for that word, for it was of good to me: that word doth still oft-times shine before my face.

66. After this, that other doubt did come with strength upon me, *But how if the day of grace should be passed and gone?* How, if you have overstood the time of mercy? Now I remember that one day, as I was walking in the country, I was much in the thoughts of this, *But how if the day of grace is passed?* And to aggravate my trouble, the tempter presented to my mind those good people of Bedford, and suggested thus unto me, That these being converted already, they were all that God would save in those parts: and that I came too late, for these had got the blessing before I came.

67. Now was I in great distress, thinking in very deed that this might well be so; wherefore I went up and down bemoaning my sad condition; counting myself far worse than a thousand fools, for standing off thus long, and spending so many years in sin as I had done; still crying out, Oh, that I had turned sooner; Oh, that I had turned seven years ago! It made me also angry with myself, to think that I should have no more wit, but to trifle away my time, till my soul and heaven were lost.

68. But when I had been long vexed with this fear, and was scarce able to take one step more, just about the same place where I received my other encouragement, these words broke in upon my mind,
Luke 14. Compel them to come in, that my house may be filled;
22, 23. *—and yet there is room.* These words, but especial

These words, and yet there is room, were sweet words to me; for truly I thought that by them I saw there was place enough in heaven for me; and moreover, that when the Lord Jesus did speak these words, he then did think of me; and that he, knowing that the time would come, that I should be afflicted with fear that there was no place left for me in his bosom, did before speak this word, and leave it upon record, that I might find help thereby against this vile temptation. This I then verily believed.

69. In the light and encouragement of this word I went a pretty while; and the comfort was the more, when I thought that the Lord Jesus should think on me so long ago, and that he should speak them words on purpose for my sake; for I did think verily, that he did on purpose speak them, to encourage me withal.

70. But I was not without my temptations to go back again; temptations, I say, both from Satan, mine own heart, and carnal acquaintance; but I thank God these were outweighed by that sound sense of death, and of the day of judgment, which abode as it were continually in my view, I should often also think on Nebuchadnezzar; of whom it is said, *He had given him all the kingdoms of the earth*, Dan. 5. Yet, thought I, if this great man had all his portion in this world, one hour in hell-fire would make him forget all. Which consideration was a great help to me.

71. I was almost made, about this time, to see something concerning the beasts that Moses counted clean and unclean: I thought those beasts were types of men; the clean, types of them that were the people of God; but the unclean, types of such as were the children of the wicked one. Now, I read, *Deut.* that the clean beasts *chewed the cud*; that is, thought I, they shewed us, we must feed upon the word of God; they also *parted the hoof*; I thought that signified, we must part, if we would be saved, with the

the ways of ungodly men. And also, in further reading about them, I found, that though we did chew the cud, as the hare; yet if we walked with claws, like a dog; or if we did part the hoof, like the swine, yet if we did not chew the cud, as the sheep, we are still, for all that, but unclean: for I thought the hare to be a type of those that talk of the word, yet walk in the ways of sin; and that the swine was like him that parted with his outward pollution, but still wanteth the word of faith, without which there could be no way of salvation, let a man be never so devout. After this I found by reading the word, that those that must be glorified with Christ in another world, *must be called by him here*; called to the partaking of a share in his word and righteousness, and to the comforts and first-fruits of his Spirit, and to a peculiar interest in all those heavenly things, which do indeed forefit the soul for that rest, and house of glory, which is in heaven above.

72. Here again I was at a very great stand, not knowing what to do, fearing I was not called; for, thought I, if I be not called, what then can do me good? None but those who are effectually called inherit the kingdom of heaven. But oh! how I now loved those words that spake of a Christian's calling! as when the Lord said to one, *Follow me*, and to another, *Come after me*; and Oh! thought I, that he would say so to me too, how gladly would I run after him!

73. I cannot now express with what longings and breathings in my soul, I cried to Christ to call me. Thus I continued for a time, all on a flame to be converted to Jesus Christ; and did also see at that day, such glory in a converted state, that I could not be contented without a share therein. Gold! could it have been gotten for gold, what could I have given for it! Had I had a whole world, it had all gone

one ten thousand times over for this, that my soul might have been in a converted state.

74. How lovely now was every one in my eyes that I thought to be converted men and women! They shone, they walked like a people that carried the broad seal of heaven about them. Oh! I saw the lot was fallen to them in pleasant places, and they had a goodly heritage, Psalm xvi. But that which made me sick was that of Christ, in Mark, *Mark 3: He went up into a mountain, and called to him whom he would, and they came unto him.*

75. This scripture made me faint and fear; yet it kindled fire in my soul. That which made me fear was this, lest Christ should have no liking to me, for he called whom he would. But oh! the glory that I saw in that condition, did still so engage my heart, that I could seldom read of any that Christ did call, but I presently wished, "Would I had been in their cloaths; would I had been born Peter; would I had been born John; or would I had been by, and had heard him when he called them; how would I have cried, O Lord call me also! But, oh! I feared he would not call me?"

76. And truly the Lord let me go thus many months together, and shewed me nothing, either that I was already, or should be called hereafter. But at last, after much time spent, and many groans to God, that I might be made partaker of the holy and heavenly calling, that word came in upon me, *I will cleanse their blood that I have not cleansed, Joel 3: for the Lord dwelleth in Zion.* These words I thought were sent to encourage me to wait still upon God; and signified unto me, that if I were not already, yet time might come I might be in truth converted unto Christ.

77. About this time I began to break my mind to those poor people in Bedford, and to tell them my condition; which when they had heard, they told Mr Gifford of me; who himself also took occasion to

talk with me, was willing to be well persuaded to me, though I think from little grounds; but he invited me to his house, where I should hear him confer with others, about the dealings of God with their souls. From all which I still received more conviction; and from that time began to see something of the vanity and inward wretchedness of my wicked heart; for as yet I knew no great matter therein; but now it began to be discovered unto me, and also to work at that rate as it never did before. Now I evidently found, that lusts and corruptions put forth themselves within me, in wicked thoughts and desires, which I did not regard before: my desires also for heaven and life began to fail; I found also, that whereas before my soul was full of longing after God, now it began to hanker after every foolish vanity; yea, my heart would not be moved to mind that which was good; it began to be careless, both of my soul and heaven; it would now continually hang back, both to and in every duty, and was as a clog on the leg of a bird, to hinder me from flying.

78. Nay, thought I, now I grow worse and worse; now I am farther from conversion than ever I was before: wherefore I began to sink greatly in my soul, and began to entertain such discouragement in my heart, as laid me as low as hell. If now I should have burned at the stake, I could not believe that Christ had a love for me: alas! I could neither hear him, nor see him, nor feel him, nor favour any of his things; I was driven as with a tempest; my heart would be unclean, and the Canaanites would dwell in the land.

79. Sometimes I would tell my condition to the people of God; which when they heard, they would pity me, and would tell me of the promises: but they had as good have told me, that I must reach the sun with my finger, as have bidden me receive or rely upon the promises; and as soon as I should have
done

one it, all my sense and feeling was against me; and I saw I had a heart that would sin, and that lay under a law that would condemn.

80. These things have often made me think of the child which the father brought to Christ, *who, Luke 9. while he was yet a-coming to him, was thrown down by the devil, and also so rent and torn by him, that he lay and wallowed, foaming.* *Mark 9. 20.*

81. Further, in these days, I should find my heart to shut itself up against the Lord, and against his holy word: I have found my unbelief to set, as it were, the shoulder to the door, to keep him out; and that too even then, when I have, with many a bitter sigh, cried, *Good Lord, break it open; Lord, break these gates of brass, and cut these bars of iron asunder.* *Pf. 107. Yet that word would sometimes create in my heart a peaceable pause, I girded thee, though thou hast not known me.* *Is. 45. 5.*

82. But all this while, as to the act of sinning, I never was more tender than now: I durst not take a pin or stick, though but so big as a straw; for my conscience now was sore, and would smart at every touch: I could not now tell how to speak my words, for fear I should misplace them. Oh! how gingerly did I then go, in all I did or said! I found myself as on a miry bog, that shook if I did but stir; and was as there left both of God and Christ, and the Spirit, and all good things.

83. But I observe, though I was such a great sinner before conversion, yet God never much charged the guilt of the sins of my ignorance upon me; only he shewed me, I was lost if I had not Christ, because I had been a sinner: I saw that I wanted a perfect righteousness to present me without fault before God; and this righteousness was no where to be found, but in the person of Jesus Christ.

84. But my original and inward pollution, that, that was my plague and affliction; that I saw at a dreadful rate, always putting forth itself within me; that

that I had the guilt of, to amazement; by reason of that, I was more loathsome in mine own eyes than was a toad; and I thought I was so in God's eyes too. Sin and corruption, I said, would as naturally bubble out of my heart, as water would bubble out of a fountain: I thought now that every one had a better heart than I had: I could have changed heart with any body: I thought none but the devil himself could equalize me for inward wickedness and pollution of mind. I fell therefore at the sight of my own vileness, deeply into despair; for I concluded, that this condition that I was in could not stand with a state of grace. Sure, thought I, I am forsaken of God; sure I am given up to the devil, and to a reprobate mind: and thus I continued a long while, even for some years together.

85. While I was thus afflicted with the fears of my own damnation, there were two things would make me wonder: the one was, when I saw old people hunting after the things of this life, as if they should live here always: the other was, when I found professors much distressed and cast down, when they met with outward losses; as of husband, wife, child, &c. Lord, thought I, what ado is here about such little things as these! what seeking after carnal things by some, and what grief in others for the loss of them! If they so much labour after, and shed so many tears for the things of this present life, how am I to be bemoaned, pitied, and prayed for! My soul is dying, my soul is damning. Were my soul but in a good condition, and were I but sure of it, ah! how rich would I esteem myself, though blessed but with bread and water! I should count those but small afflictions, and should bear them as little burdens. *A wounded spirit who can bear?*

86. And though I was much troubled, and tossed, and afflicted, with the sight, and sense, and terror, of my own wickedness; yet I was afraid to let this sight and sense go quite off my mind; for I found, that

that unless guilt of conscience was taken off the right way, that is, by the blood of Christ, a man grew rather worse for the loss of his trouble of mind, than better. Wherefore, if my guilt lay hard upon me, then should I cry, that the blood of Christ might take it off: and if it was going off without it, (for the sense of sin would be sometimes as if it would die, and go quite away), then I would also strive to fetch it upon my heart again, by bringing the punishment of sin into hell-fire upon my spirits; and should cry, "Lord, let it not go off my heart, but the right way, by the blood of Christ, and the application of thy mercy, through him, to my soul;" for that scripture did lay much upon me, *Without shedding of blood there is no redemption.* And that which made me the more afraid of this was, because I had seen some, who though, when they were under wounds of conscience, would cry and pray, yet, feeling rather present ease for their trouble than pardon for their sin, cared not how they lost their guilt, so they got it out of their mind; now having got it off the wrong way, it was not sanctified unto them; but they grew harder and blinder, and more wicked, after their trouble. This made me afraid, and made me cry to God the more, that it might not be so with me.

87. And now I was sorry that God had made me man, for I feared I was a reprobate: I counted man, as unconverted, the most doleful of all creatures. Thus being afflicted and tossed about my sad condition, I counted myself alone, and above the most of men, unblest.

88. Yea, I thought it impossible that ever I should attain to so much godliness of heart, as to thank God that he had made me a man. Man indeed is the most noble, by creation, of all creatures in the visible world; but by sin he had made himself the most ignoble. The beasts, birds, fishes, &c. I blessed their condition: for they had not a sinful nature; they

they were not obnoxious to the wrath of God; they were not to go to hell-fire after death: I could therefore have rejoiced had my condition been as any of theirs.

Song 4.
1.

89. In this condition I went a great while; but when comforting time was come, I heard one preach a sermon on these words in the Song, *Behold, thou art fair, my love; behold, thou art fair*; but at that time he made these two words, *My love*, his chief and subject matter. From which, after he had a little opened the text, he observed these several conclusions: "1. That the church, and so every saved soul, is Christ's love, when loveless. 2. Christ's love without a cause. 3. Christ's love, which hath been hated of the world. 4. Christ's love when under temptation, and under destruction. 5. Christ's love from first to last."

90. But I got nothing by what he said at present, only when he came to the application of the fourth particular, this was the word he said, "If it be so that the saved soul is Christ's love when under temptation and destruction, then, poor tempted soul, when thou art assaulted and afflicted with temptations, and the hidings of God's face, yet think on these two words, *My love*, still."

91. So as I was going home, these words came again into my thoughts; and I well remember, as they came in, I said thus in my heart, "What shall I get by thinking on these two words?" This thought had no sooner passed through my heart, but these words began thus to kindle in my spirit, *Thou art my love, thou art my dove*, twenty times together; and still as they ran in my mind, they waxed stronger and warmer, and began to make me look up. But being as yet between hope and fear, I still replied in my heart, *But it is true*, but it is true; at which that sentence fell upon me, *He wist not that it was true, which was come unto him of the angel*.

Acts 12.
29.

92. The

92. Then I began to give place to the word; which, with power, did over and over make this joyful sound within my soul: *Thou art my love, thou art my love; and nothing shall separate thee from my love.* And with that my heart was filled full of comfort and hope; and now I could believe that my sins should be forgiven me; yea, I was now so taken with the love and mercy of God, that I remember could not tell how to contain till I got home; I thought I could have spoken of his love, and have told of his mercy to me, even to the very crows that sat upon the ploughed lands before me, had they been capable to have understood me: wherefore I said in my soul, with much gladness, Well, I would had a pen and ink here, I would write this down before I go any farther; for surely I will not forget this forty years hence. But, alas! within less than forty days I began to question all again; which made me begin to question all still.

93. Yet still at times I was helped to believe, that it was a true manifestation of grace upon my soul, though I had lost much of the life and favour of it. Now, about a week or fortnight after this, I was much followed by this scripture, *Simon, Simon, Luke 22. Behold Satan hath desired to have you.* And some-31.

times it would sound so loud within me, yea, and as it was, call so strongly after me, that once, above all the rest, I turned my head over my shoulder, thinking verily that some man had, behind me, called me; being at a great distance, methought, he called so loud: it came, as I have thought since, to have stirred me up to prayer, and to watchfulness: it came to acquaint me, that a cloud and a storm was coming down upon me; but I understood it not.

94. Also, as I remember, that time that it called to me so loud was the last time that it sounded in mine ears; but methinks I hear still with what a loud voice these words, *Simon, Simon*, sounded in mine ears. I thought verily, as I have told you, that

that some body had called after me, that was half a mile behind me; and although that was not my name, yet it made me suddenly look behind me, believing that he that called so loud meant me.

95. But so foolish was I, and ignorant, that I knew not the reason of this sound, which as I did both see and feel soon after, was sent from heaven as an alarm, to awaken me to provide for what was coming; only I should muse and wonder in my mind, to think what should be the reason of this scripture and that at this rate, so often and so loud, should still be sounding and rattling in mine ears; but, as I said before, I soon after perceived the end of God therein.

96. For, about the space of a month after, a very great storm came down upon me, which handled me twenty times worse than all I had met with before; it came stealing upon me, now by one piece, then by another: first, all my comfort was taken from me; then darkness seized upon me; after which whole floods of blasphemies, both against God, Christ, and the scriptures, were poured upon my spirit, to my great confusion and astonishment. These blasphemous thoughts were such as stirred up questions in me, against the very being of God, and of his only beloved Son; as, Whether there were in truth a God or Christ? and whether the holy scriptures were not rather a fable, and cunning story than the holy and pure word of God?

97. The tempter would also much assault me with this: "How can you tell but that the Turks
" had as good scriptures to prove their Mahomet
" the Saviour, as we have to prove our Jesus? And
" could I think, that so many ten thousands, in so
" many countries and kingdoms, should be without
" the knowledge of the right way to heaven, if
" there were indeed a heaven; and that we only,
" who live in a corner of the earth, should alone
" be blessed therewith? Every one doth think his
" own religion rightest, both Jews, and Moors,
" and

and Pagans! and how if all our faith, and Christ and scriptures, should be but a think so too?"

98. Sometimes I have endeavoured to argue against these suggestions, and to set some of the sentences of blessed Paul against them; but, alas! quickly felt, when I thus did, such arguings as these would return again upon me; "Though we made so great a matter of Paul, and of his words: yet how could I tell, but that in very deed, he being a subtle and cunning man, might give himself up to deceive with strong delusions, and also take the pains and travel to undo and destroy his fellows?"

99. These suggestions, with many other, which at this time I may not, nor dare not utter, neither by word or pen, did make such a seizure upon my spirit, and did so overweigh my heart, both with their number, continuance, and fiery force, that I felt as if there were nothing else but these from morning to night within me, and as though indeed there could be room for nothing else; and also concluded, that God had, in very wrath to my soul, given me up to them, to be carried away with them, as with a mighty whirlwind.

100. Only by the distaste that they gave unto my spirit, "I felt there was something in me that refused to embrace me." But this consideration I then only had, when God gave me leave to swallow my spittle; otherwise the noise, and strength, and force of these temptations, would drown and overflow, and, as it were, bury all such thoughts, or the remembrance of any such thing. While I was in this temptation, I should often find my mind suddenly put upon it, to curse and swear, or to speak some grievous thing against God, or Christ his Son, and of the scriptures.

101. Now I thought, surely I am possessed of the devil: at other times again I thought I should be bereft of my wits; for instead of lauding and magnifying

nifying God the Lord with others, if I have heard him spoken of, presently some most horrible blasphemous thought or other would bolt out of my heart against him; so that whether I did think that God was, or again did think there was no such thing; no love, nor peace, nor gracious disposition could I feel within me.

102. These things did sink me into very deep despair: for I concluded, that such things could not possibly be found amongst them that loved God. I often, when these temptations had been with force upon me, did compare myself to the case of such a child, whom some gypsie hath by force took up in her arms, and is carrying from friend and country; kick sometimes I did, and also shriek and cry; but yet I was bound in the wings of the temptation, and the wind would carry me away. I thought
 1 Sam. also of Saul, and of the evil spirit that did possess
 16. 1. 4. him; and did greatly fear, that my condition was the same with that of his.

103. In these days, when I have heard others talk of what was the sin against the Holy Ghost, then would the tempter so provoke me to desire to sin that sin, that I was as if I could not, must not, neither should be quiet until I had committed it. Now no sin would serve but that: if it were to be committed by speaking of such a word, then I have been as if my mouth would have spoken that word, whether I would or no: and in so strong a measure was this temptation upon me, that often I have been ready to clap my hands under my chin, to hold my mouth from opening; and to that end also I have had thoughts at other times, to leap with my head downward into some muck-hole or other, to keep my mouth from speaking.

164. Now again I beheld the condition of the dog and toad, and counted the estate of every thing that God had made, far better than this dreadful state of mine, and such as, my companion

as was: yea gladly would I have been in the condition of a dog or horse; for I knew they had no souls to perish under the everlasting weight of hell, if sin, as mine was like to do. Nay, and though I saw this, felt this, and was broken to pieces with it; yet that which added to my sorrow was, that I could not find, that with all my soul I did desire deliverance. That scripture did also tear and rend my soul, in the midst of these distractions: *The Isa.* 57. *Wicked are like the troubled sea, which cannot rest; 20, 21. whose waters cast up mire and dirt. There is no peace to the wicked, saith my God.*

105. And now my heart was, at times, exceedingly hard; if I would have given a thousand pounds for a tear, I could not shed one; no, nor sometimes scarce desire to shed one. I was much dejected, to think that this would be my lot. I saw some could mourn and lament their sin; and others, again, could rejoice, and bless God for Christ; and others, again, could quietly talk of, and with gladness remember the word of God; while I only was in the storm or tempest. This much sunk me; I thought my condition was alone: I should therefore much bewail my hard hap, but get out of, or get rid of these things, I could not.

106. While this temptation lasted, which was about a year, I could attend upon none of the ordinances of God, but with sore and great affliction. Yea, then was I most distressed with blasphemies: if I had been hearing the word, then uncleanness, blasphemies, and despair, would hold me a captive there; if I have been reading, then sometimes I had sudden thoughts to question all I read; sometimes, again, my mind would be so strangely snatched away, and possessed with other things, that I have neither known, nor regarded, nor remembered so much as the sentence that but now I have read.

107. In prayer also I have been greatly troubled at this time. Sometimes I have thought I have

felt him behind me, pull my cloaths; he would be also continually at me, in time of prayer, to have done, break off; make haste, you have prayed enough, and stay no longer; still drawing my mind away. Sometimes also he would cast in such wicked thoughts as these, That I must pray to him, ~~or for him~~: I have thought sometimes of that, *Fall*

Mat.

9.

4. *down, or, If thou wilt fall down, and worship me.*

108. Also, when because I have had wandering thoughts in the time of this duty, I have laboured to compose my mind, and fix it upon God; then with great force hath the tempter laboured to distract me, and confound me, and to turn away my mind, by presenting to my heart and fancy, the form of a bush, a bull, a besom, or the like, as if I should pray to these; to these he would also, at some times especially, so hold my mind, that I was as if I could think of nothing else, or pray to nothing else, but to these, or such as they.

109. Yet at times I should have some strong and heart-affecting apprehensions of God, and the reality of the truth of his gospel: but, oh! how would my heart, at such times, put forth itself with inexpressible groanings! My whole soul was then in every word; I should cry with pangs after God, that he would be merciful unto me. But then I should be daunted again with such conceits as these: I should think that God did mock at these my prayers, saying, and that in the audience of the holy angels, "This poor simple wretch doth hanker after me, as if I had nothing to do with my mercy but to bestow it on such as he. Alas, poor soul! how art thou deceived! It is not for such as thee to have favour with the Highest.

110. Then hath the tempter come upon me also with such discouragements as these: "You are very hot for mercy, but I will cool you; this frame shall not last always: many have been as hot as you for a spirit, but I have quenched their

"zeal."

zeal." And with this, such and such, who were fallen off, would be set before mine eyes. Then I should be afraid that I should do so too; but, thought I, I am glad this comes into my mind well, I will watch, and take what care I can. "Though you do," says Satan, "I shall be too hard for you; I will cool you insensibly, by degrees, by little and little. What care I," faith he, "though I be seven years of chilling your heart, if I can do it at last? Continual rocking will lull a crying child asleep: I will ply it close, but I will have my end accomplished. Though you be burning hot at present, yet I can pull you from this fire, I shall have you cold before it be long."

III. These things brought me into great straits: for as I at present could not find myself fit for present death, so I thought to live long would make me yet more unfit; for time would make me forget all, and wear even the remembrance of the evil of sin, the worth of heaven, and the need I had of the blood of Christ to wash me both out of mind and thought. But I thank Christ Jesus, these things did not at present make me slack my crying, but rather did put me more upon it, like her who met with the adulterer, in which *Deut. 22.* days, that was a good word to me, after I had *26.* suffered these things a while: *I am persuaded, Rom. 8.* that neither height, nor depth, nor life, &c. shall *38.* separate us from the love of God, which is in Christ Jesus. And now I hoped long life should not destroy me, nor make me miss of heaven.

112. Yet I had some supports in this temptation, though they were then all questioned by me; that in Jer. iii. at the first, was something to me; and so was the consideration of verse 4. of that chapter; that though we have spoken and done as evil things as we could, yet we shall cry unto God, *My father, thou art the guide of my youth; and shall return unto him.*

113. I had also once a sweet glance from that in 2 Cor. v. 21. *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* I remember that one day, as I was sitting in a neighbour's house, and there very sad at the consideration of my many blasphemies; and as I was saying in my mind, "What ground have I to think that I, who "have been so vile and abominable, should ever "inherit eternal life?" that word came suddenly upon me, *What shall we say to these things? If God be for us, who can be against us?* That also was an help unto me, *Because I live, ye shall live also.* But these words were but hints, touches, and short visits, though very sweet when present; only they lasted not, but, like to Peter's sheet, of a sudden were caught up from me, to heaven again.
114. But afterward the Lord did more fully and graciously discover himself unto me, and indeed did quite, not only deliver me from the guilt that, by these things, was laid upon my conscience, but also from the very filth thereof; for the temptation was removed, and I was put into my right mind again, as other Christians were.
115. I remember that one day, as I was travelling into the country, and musing on the wickedness and blasphemy of my heart, and considering the enmity that was in me to God, that scripture came in my mind, *He hath made peace by the blood of his cross.* By which I was made to see, both again and again that day, that God and my soul were friends by this blood, yea, I saw that the justice of God and my sinful soul could embrace and kiss each other, through his blood. This was a good day to me. I hope I shall never forget it.
116. At another time, as I was set by the fire in my house, and musing on my wretchedness, the Lord made that also a precious word unto me:

Foras

Forasmuch then as the children are partakers of Heb. 2.
flesh and blood, he also himself likewise took part of 15. 14.
the same; that thro' death he might destroy him that
had the power of death, that is, the devil: and deliver
those who through the fear of death were all their
life subject to bondage. I thought, that the glory
of these words was then so weighty on me, that I
was, both once and twice, ready to swoon as I sat;
yet not with grief and trouble, but with solid joy
and peace.

117. At this time also I sat under the ministry
of holy Mr Gifford, whose doctrine, by God's
grace, was much for my stability. This man
made it much his business to deliver the people of
God from all those false and unsound tests, that
by nature we are prone to. He would bid us take
special heed, that we took not up any truth upon
trust; as from this, or that, or any other man or
men; but cry mightily to God, that he would
convince us of the reality thereof, and set us down
therein by his own Spirit in the holy word: for,
said he, if you do otherwise, when temptations
come, if strongly, you not having received them
with evidence from heaven, will find you want
that help and strength, now to resist, that once
you thought you had.

118. This was as seasonable to my soul, as the
former and latter rain in their season; for, I had
found, and that by sad experience, the truth of
these his words: for I had felt, no man can say,
especially when tempted by the devil, that Jesus
Christ is Lord, but by the Holy Ghost. Where-
fore I found my soul, through grace, very apt to
drink in this doctrine, and to incline to pray to
God, that in nothing that pertained to God's glo-
ry, and my own eternal happiness, he would suffer
me to be without the confirmation thereof from
heaven: for now I saw clearly, there was an ex-
ceeding difference betwixt the notion of the flesh
and

and blood; and the revelation of God in heaven; also a great difference betwixt that faith that is feigned, and according to man's wisdom, and that which comes by a man's being born thereto of God, Matth. xvi. 15. i John v. 1.

119. But, oh! now, how was my soul led from truth to truth by God! even from the birth and cradle of the Son of God, to his accession, and second coming from heaven to judge the world!

120. Truly, I then found, upon this account, the great God was very good unto me: for, to my remembrance, there was not any thing that I then cried unto God, to make known, and reveal unto me, but he was pleased to do it for me; I mean, not one part of the gospel of the Lord Jesus, but I was orderly led into it. Methought I saw, with great evidence, from the four Evangelists, the wonderful works of God, in giving Jesus Christ to save us, from his conception and birth, even to his second coming to judgement: methought I was as if I had seen him born, as if I had seen him grow up, as if I had seen him walk through the world, from the cradle to the cross; to which also, when he came, I saw how gently he gave himself to be hanged, and nailed on it, for my sins and wicked doing. Also as I was musing on this his progress, that dropped on my spirit, He was ordained for the slaughter, 1 Pet. i. 12, 20.

John 20 17. When I have considered also the truth of his resurrection, and have remembered that word, *Touch me not, Mary, &c.* I have seen, as if he had leaped out of the grave's mouth, for joy that he was risen again, and had got the conquest over our dreadful foes. I have also, in the spirit, seen him a man on the right hand of God the Father for me: and have seen the manner of his coming from heaven, to judge the world with glory, and have been confirmed in these things by these scriptures following, Acts i. 9, 10. and vii. 56. and x.

Heb. vii. 24. and viii. 3, 8. Rev. i. 18.
Thess. iv. 17, 18.

122. Once I was troubled to know, whether the Lord Jesus was man as well as God, and God as well as man; and truly, in those days, let men say that they would, unless I had it with evidence from heaven, all was nothing to me, I counted myself not set down in any truth of God. Well, I was much troubled about this point, and could not tell how to be resolved. At last, that in Revelations came into my mind: *And I beheld, and lo, Rev. 5.6. in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb. In the midst of the throne, thought I, there is the Godhead; in the midst of the elders, there is his manhood. But, oh! methought this did glister! It was a goodly touch, and gave me sweet satisfaction. That other scripture also did help me much in this: To us a child is born, to us a son is Isa. 9.6. given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace, &c.*

123. Also, besides these teachings of God, in his word, the Lord made use of two things to confirm me in this truth: the one was the errors of the Quakers; and the other was the guilt of sin; for as the Quakers did oppose the truth, so God did the more confirm me in it, by leading me into the scripture that did wonderfully maintain it.

124. The errors that this people then maintained, were, 1. That the holy scriptures were not the word of God. 2. That every man in the world had the spirit of Christ, grace, faith, &c. 3. That Christ Jesus, as crucified, and dying, sixteen hundred years ago, did not satisfy divine justice for the sins of the people. 4. That Christ's flesh and blood was within the saints. 5. That the bodies of the good and bad that are buried in the church.

church-yard, shall not rise again. 6. That the resurrection is past with good men already. 7. That that man Jesus, that was crucified between two thieves on mount Calvary, in the land of Canaan by Jerusalem, was not ascended above the stars into the heavens. 8. That he should not, even the same Jesus that died by the hand of the Jews, come again at the last day, and, as man, judge all nations, &c.

125. Many more vile and abominable things were in those days fomented by them, by which

I was driven to a more narrow search of the scriptures, and was, through their light and testimony, not only enlightened, but greatly confirmed and comforted in the truth: and, as I said, the guilt of sin did help me much; for still as that would come upon me, the blood of Christ did take it off again, and again, and again; and that too sweetly according to the scripture. O friends! cry to God to reveal Jesus Christ unto you; there is none that teacheth like him.

126. It would be too long here to stay, to tell you in particular how God did set me down in all the things of Christ, and how he did, that he might do so, lead me into his words; yea, and also how he did open them unto me, and make them shine before me, and cause them to dwell with me, talk with me, and comfort me over and over, both of his own being, and the being of his Son, and Spirit, and word, and gospel.

127. Only this, as I said before, I will say unto you again, that in general he was pleased to take this course with me; first, to suffer me to be afflicted with temptations concerning them, and then to reveal them to me: as sometimes I should lie under great guilt for sin, even crushed to the ground therewith; and then the Lord would shew me the death of Christ; yea, so sprinkle my conscience with his blood, that I should find, and that before I was aware, that in that conscience, where before

It now did reign and rage the law, even there
could rest and abide the peace and love of God,
through Christ.

128. Now I had an evidence, as I thought, of
my salvation from heaven, with many golden seals
whereon, all hanging in my sight: now, could I
remember this manifestation, and the other dis-
covery of grace, with comfort; and should often
long and desire that the last day were come, that
I might be for ever inflamed with the sight, and
joy, and communion with him, whose head was
crowned with thorns, whose face was spit on, and
body broken, and soul made an offering for my
sins: for whereas before I lay continually trembling
at the mouth of hell, now methought I was got
so far therefrom, that I could not, when I looked
back, scarce discern it: and oh! thought I, that I
were fourscore years old now, that I might die
quickly, that my soul might be gone to rest.

129. But before I had got thus far out of these
my temptations, I did greatly long to see some
ancient godly man's experience who had writ some
hundreds of years before I was born; for, for those
who had writ in our days, I thought (but I desire
them now to pardon me) that they had writ only
that which others felt; or else had, through the
strength of their wits and parts, studied to answer
such objections as they perceived others were per-
plexed with, without going down themselves into
the deep. Well, after many such longings in my
mind, the God in whose hands are all our days and
nights, did cast into my hand one day a book of
Martin Luther; it was his comment on the Gala-
tians: it also was so old, that it was ready to fall
piece from piece if I did but turn it over. Now I
was pleased much, that such an old book had fal-
len into my hands; the which, when I had but a
little way perused, I found my condition in his ex-
perience so largely and profoundly handled, as if

his book had been written out of my heart. This made me marvel; for thus, thought I, this man could not know any thing of the state of Christians now, but must needs write and speak the experience of former days.

130. Besides, he doth most gravely also, in that book, debate of the rise of these temptations, namely, blasphemy, desperation, and the like; shewing, that the law of Moses, as well as the devil, death, and hell, hath a very great hand therein: the which at first was very strange to me; but considering and watching, I found it so indeed. But of particulars here I intend nothing; only this methinks I must let fall before all men, I do prefer this book of Martin Luther upon the Galatians, (excepting the holy Bible) before all the books that ever I have seen, as most fit for a wounded conscience.

131. And now I found, as I thought, that I loved Christ dearly: Oh! methought my soul cleaved unto him, my affections cleaved unto him: I felt love to him as hot as fire; and now, as Job said, I thought I should die in my nest. But I did quickly find, that my great love was but little; and that I, who had, as I thought, such burning love to Jesus Christ, could let him go again for a very trifle: God can tell how to abase us, and can hide pride from man. Quickly after this my love was tried to purpose.

132. For after the Lord had, in this manner, thus graciously delivered me from this great and fore temptation, and had set me down so sweetly in the faith of his holy gospel, and had given me such strong consolation, and blessed evidence from heaven, touching my interest in his love through Christ; the tempter came upon me again, and that with a more grievous and dreadful temptation than before.

133. And that was, "To sell and part with this most blessed Christ, to exchange him for the things of life, for any thing." The temptation lay

lay upon me for the space of a year, and did follow me so continually, that I was not rid of it one day in a month; no, not sometimes one hour in many days together, unless when I was asleep.

134. And though in my judgment I was persuaded, that those who were once effectually in Christ, (as I hoped, through his grace, I had seen myself), could never lose him for ever; (*For the Lev. 25. land shall not be sold for ever, for the land is mine, 23.*

saith God), yet it was a continual vexation to me to think that I should have so much as one such thought within me against a Christ, a Jesus, that had done for me as he had done; and yet then I had almost none others but such blasphemous ones.

135. But it was neither my dislike of the thought, nor yet any desire and endeavour to resist it, that in the least did shake or abate the continuation, or force and strength thereof; for it did always, in almost whatever I thought, intermix itself therewith, in such sort, that I could neither eat my food, stoop for a pin, chop a stick, or cast mine eye to look on this or that, but still the temptation would come, *Sell Christ for this, or sell Christ for that; sell him, sell him.*

136. Sometimes it would run in my thoughts, not so little as a hundred times together, *Sell him, sell him, sell him.* Against which, I may say, for whole hours together, I have been forced to stand as continually leaning and forcing my spirit against it, lest haply, before I were aware, some wicked thought might arise in my heart that might consent thereto; and sometimes the tempter would make me believe I had consented to it; but then should I be as tortured upon a rack for whole days together.

137. This temptation did put me to such scares, lest I should at some times, I say, consent thereto, and be overcome therewith, that by the very force of my mind, in labouring to gainsay and resist this wicked-

wickedness, my very body would be put into action or motion, by way of pushing or thrusting with my hands or elbows; still answering, as fast as the destroyer said, *Sell him, I will not, I will not, I will not; no, not for thousands, thousands, thousands of worlds.* Thus reckoning, lest I should in the midst of these assaults, set too low a value of him, even until I scarce well knew where I was, or how to be composed again.

138. At these seasons he would not let me eat my food at quiet; but forsooth, when I was set at the table at any meat, I must go hence to pray; I must leave my food now, and just now; so counterfeit holy also would this devil be. When I was thus tempted, I should say in myself, *Now I am at my meat, let me make an end.* No, said he, you must do it now, or you will displease God, and despise Christ. Wherefore I was much afflicted with these things; and because of the sinfulness of my nature, (imagining that these things were impulses from God), I should deny to do it, as if I denied God; and then should I be as guilty, because I did not obey a temptation of the devil, as if I had broken the law of God indeed.

139. But, to be brief, one morning as I did lie in my bed, I was, as at other times, most fiercely assaulted with this temptation, *to sell and part with Christ*, the wicked suggestion still running in my mind, *Sell him, sell him, sell him, sell him, sell him*, as fast as a man could speak; against which also, in my mind, as at other times, I answered, *No, no; not for thousands, thousands, thousands, at least twenty times together.* But at last, after much striving, even until I was almost out of breath, I felt this thought pass through my heart, *Let him go, if he will;* and I thought also, that I felt my heart freely consent thereto. Oh, the diligence of Satan! Oh, the desperateness of man's heart!

140. Now was the battle won, and down fell I,

a bird that is shot from the top of a tree, into great guilt and fearful despair. Thus getting out of my bed, I went moping into the field; but God knows with as heavy an heart as mortal man, I think, could bear; where, for the space of two hours, I was like a man bereft of life, and, as now, past all recovery, and bound over to eternal punishment.

141. And withal, that scripture did seize upon my soul, *O profane person, as Esau, who for one Heb. 12, morsel of meat sold his birthright: for ye know, how 16, 17. that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.*

142. Now was I as one bound; I felt myself shut up into the judgement to come; nothing now for two years together would abide with me, but damnation, and an expectation of damnation; I say, nothing now would abide with me but this, save some few moments for relief, as in the sequel you will see.

143. These words were to my soul like fetters of brass to my legs, in the continual sound of which I went for several months together. But about ten or eleven o'clock on that day, as I was walking under an hedge, (full of sorrow and guilt God knows), and bemoaning myself from this hard hap, that such a thought should arise within me, suddenly this sentence rushed in upon me, "The blood of Christ remits all guilt." At this I made a stand in my spirit; with that this word took hold upon me, *The blood of Jesus Christ his own Son, 7. cleanseth us from all sin.*

144. Now I began to conceive peace in my soul; and methought I saw as if the tempter did leer and steal away from me, as being ashamed of what he had done. At the same time also I had my sin and the blood of Christ thus represented to me, that my sin, when compared to the blood of Christ, was no more to it, than this little clod or stone before me, is to this vast and wide field that
here

here I see. This gave me good encouragement for the space of two or three hours; in which time I so methought I saw by faith, the Son of God as suffering for my sins. But because it tarried not, I therefore sunk in my spirit, under exceeding guilt again.

145. But chiefly by the afore-mentioned scripture concerning Esau's selling of his birthright: for that scripture would lie all day long in my mind and hold me down, so that I could by no means lift up myself; for when I would strive to turn to this scripture, or that, for relief, still that sentence would be sounding in me, *For ye know how that afterwards, when he would have inherited the blessing, he found no place of repentance, though he sought it carefully with tears.*

146. Sometimes, indeed, I should have a touch from that in Luke, *I have prayed for thee that thy faith fail not*; but it would not abide upon me: neither could I indeed, when I considered my state, find ground to conceive in the least that there should be the root of that grace in me, having sinned as I had done. Now was I tore and rent in an heavy case for many days together.

147. Then began I with sad and careful heart, to consider of the nature and largeness of my sin, and to search into the word of God, if I could in any place espy a word of promise, or any encouraging sentence by which I might take relief. Wherefore I began to consider that of Mark, *All manner of sins and blasphemies shall be forgiven unto the sons of men, wherewith soever they shall blaspheme.* Which place, methought, at a blush, did contain a large and glorious promise for the pardon of high offences. But considering the place more fully, I thought it was rather to be understood, as relating more chiefly to those who had, while in a natural estate, committed such things as there are mentioned; but not to me, who had not only received light and mercy, but that had both after,

and also contrary to that, so slighted Christ as I had done.

148. I feared therefore that this wicked sin of mine might be that sin unpardonable, of which he there thus speaketh. *But he that shall blaspheme against the holy Ghost, hath never forgiveness, but is in danger of eternal damnation.* And I did the rather give credit to this, because of that sentence in the Hebrews, *For you know how that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.* And this stuck always with me.

149. And now was I both a burden and a terror to myself; nor did I ever so know, as now, what it was to be weary of my life, and yet afraid to die. Oh, how gladly now would I have been any body but myself! any thing but a man! and in any condition but my own! for there was nothing did pass more frequently over my mind, than that it was impossible for me to be forgiven my transgression, and to be saved from wrath to come.

150. And now began I to labour to call again time that was past; wishing a thousand times twice told, that the day was yet to come, when I should be tempted to such a sin! concluding with great indignation both against my heart, and all assaults, now I would rather have been torn in pieces, than found a consenter thereto. But, alas! these thoughts, and wishings, and resolvings, were now too late to help me: This thought had passed my heart, God hath let me go, and I am fallen. *Oh! (thought I), Job 29: that it was with me as in months past; as in the 2. days when God preserved me!*

151. Then again, being loth and unwilling to perish, I began to compare my sin with others, to see if I could find that any of those that were saved had done as I had done. So I considered David's adultery and murder, and found them most heinous crimes

crimes; and those too committed after light and grace received. But yet, by considering, that his transgressions were only such as were against the law of Moses, from which the Lord Christ could, with the consent of his word, deliver him: but mine was against the gospel; yea, against the mediator thereof; I had sold my Saviour.

Psf. 19.

13.

1 John

5. 18.

152. Now again should I be as if racked upon the wheel, when I considered, that, besides the guilt that possessed me, I should be so void of grace, so bewitched. What, thought I, must it be no sin but this? *Must it needs be the great transgression? Must that wicked one touch my soul, Oh, what sting did I find in all these sentences!*

153. What, thought I, is there but one sin that is unpardonable; but one sin that layeth the soul without the reach of God's mercy; and must I be guilty of that? Must it needs be that? Is there but one sin among so many millions of sins, for which there is no forgiveness; and must I commit this! Oh, unhappy sin! Oh, unhappy man! These things would so break and confound my spirit, that I could not tell what to do, I thought, at times, they would have broke my wits; and still, to aggravate my misery, that would run in my mind, *You know how that afterwards when he would have inherited the blessing, he was rejected.* Oh! none knows the terrors of those days but myself.

154. After this I began to consider Peter's sin, which he committed in denying his master: and indeed this came nighest to mine, of any that I could find; for he had denied his Saviour, as I after light and mercy received; yea, and that too, after warning given him. I also considered, that he did it once and twice; and that after time to consider betwixt. But though I put all these circumstances together, that, if possible, I might find help; yet I considered again, that his was but a denial of his master, but mine was a felling of my Saviour. Where

Wherefore I thought with myself, that I came nearer to Judas than either to David or Peter.

155. Here again my torment would flame out and afflict me; yea, it would grind me, as it were, to powder, to consider the preservation of God towards others, while I fell into the snare: for in my thus considering of other mens sins, and comparing of them with my own, I could evidently see God preserved them, notwithstanding their wickedness, and would not let them, as he had let me, become a son of perdition.

156. But oh, how did my soul at this time prize the preservation that God did set about his people! Ah, how safely did I see them walk, whom God had hedged in! They were within his care, protection, and special providence: though they were full as bad as I, by nature, yet, because he loved them, he would not suffer them to fall without the range of mercy. But as for me, I was gone, I had done it: he would not preserve me, nor keep me, but suffer me, because I was a reprobate, to fall as I had done. Now did those blessed places that speak of God's keeping his people, shine like the sun before me, though not to comfort me, yet to shew me the blessed state and heritage of those whom the Lord had blessed.

157. Now I saw, that as God had his hand in all providences and dispensations that overtook his elect, so he had his hand in all the temptations that they had to sin against him; not to animate them to wickedness, but to chuse their temptations and troubles for them; and also to leave them, for a time, to such things only that might not destroy, but humble them; as might not put them beyond, but lay them in the way of the renewing his mercy. But oh, what love, what care, what kindness and mercy did I now see, mixing itself with the most severe and dreadful of all God's ways to his people! He would let David, Hezekiah, Solomon,
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Peter,

Peter, and others, fall; but he would not let them fall into sin unpardonable, nor into hell for sin. Oh! thought I, these be the men that God hath loved; these be the men that God, though he chastiseth them, keeps them in safety by him; and them whom he makes to abide under the shadow of the Almighty. But all these thoughts added sorrow, grief, and horror to me, as whatever I now thought on, it was killing to me. If I thought how God kept his own, that was killing to me; if I thought how I was fallen myself, that was killing to me. As all things wrought together for the best, and to do good to them that were the called, according to his purpose; so I thought that all things wrought for damage, and for my eternal overthrow.

158. Then again I began to compare my sin with the sin of Judas, that, if possible, I might find if mine differed from that which, in truth, is unpardonable: And oh! thought I, if it should differ from it, though but the breadth of an hair, what an happy condition is my soul in; and by considering, I found, that Judas did this intentionally, but mine was against my prayer and strivings. Besides, his was committed with much deliberation, but mine in a fearful hurry, on a sudden. All this while I was tossed to and fro like the locust, and driven from trouble to sorrow; hearing always the sound of Esau's fall in mine ears, and of the dreadful consequences thereof.

159. Yet this consideration about Judas's sin was, for a while, some little relief to me; for I saw I had not, as to the circumstances, transgressed so fully as he. But this was quickly gone again: for I thought with myself, there might be more ways than one to commit this unpardonable sin; also I thought that there might be degrees of that as well as of other transgressions; wherefore, for ought I yet could perceive, this iniquity of mine might be such as might never be passed by.

160. I was often now ashamed, that I should be like such an ugly man as Judas. I thought also how loathsome I should be unto all the saints in the day of judgment: insomuch that now I could scarce see a good man that I believed had a good conscience, but I should feel my heart tremble at him, while I was in his presence. Oh! now I saw a glory in walking with God, and what a mercy it was to have a good conscience before him.

161. I was much about this time tempted to content myself, by receiving some false opinion; as, that there should be no such thing as a day of judgment, that we should not rise again, and that sin was no such grievous thing; the tempter suggesting thus: "For if these things should indeed be true, yet to believe otherwise, would yield you ease for the present. If you must perish, never torment yourself so much before hand; drive the thoughts of damning out of your mind, by possessing your mind with some such conclusions that Atheists and Ranters use to help themselves withal."

162. But, oh; when such thoughts have led through my heart, how, as it were, within a step, hath death and judgment been in my view! Methought the judge stood at the door; I was as if it was come already; so that such things could have no entertainment. But methinks I see by this, that Satan will use any means to keep the soul from Christ: he loveth not an awakened frame of spirit; security, blindness, darkness, and error, is the very kingdom and habitation of the wicked one.

163. I found it a hard work now to pray to God, because despair was swallowing me up; I thought I was as with a tempest driven away from God; for always when I cried to God for mercy, this would come in, "'Tis too late; I am lost; God hath let me fall, not to my correction, by my condemnation; My sin is unpardonable; and
" I

" I know, concerning Esau, how that after he
 " had sold his birth-right, he would have inheri-
 " ed the blessing, but was rejected." About this
 time I did light on that dreadful story of that mi-
 serable mortal Francis Spira; a book that was to
 my troubled spirit as salt when rubbed into a fresh
 wound: every sentence in that book, every groan
 of that man, with all the rest of his actions in his
 dolours, as his tears, his prayers, his gnashing of
 teeth, his wringing of hands, his twisting, and
 languishing, and pining away under that mighty
 hand of God that was upon him, was as knives and
 daggers in my soul; especially that sentence of his
 was frightful to me, " Man knows the beginning
 " of sin, but who bounds the issues thereof?" Then
 would the former sentence, as the conclusion of
 all, fall like an hot thunderbolt again upon my
 conscience: *For you know how that afterwards,*
when he would have inherited the blessing, he was
rejected; for he found no place of repentance,
though he sought it carefully with tears.

164. Then should I be struck into a very great
 trembling, insomuch that at some times I could,
 for whole days together, feel my very body, as
 well as my mind, to shake and totter under the
 sense of this dreadful judgement of God, that
 should fall on those that have sinned that most
 fearful and unpardonable sin. I felt also such a
 clogging and heat at my stomach, by reason of this
 my terror, that I was, especially at some times, as if
 my breast-bone would split asunder. Then I thought
 concerning that of Judas, *who, by his falling head-*
long, burst asunder, and all his bowels gushed out.

165. I feared also, that this was the mark that
 God did set on Cain, even continual fear and
 trembling, under the heavy load of guilt, that he
 had charged on him for the blood of his brother
 Abel. Thus did I wind, and twine, and shrink,
 under the burden that was upon me; which burden

So did so oppress me, that I could neither stand, nor go, nor lie, either at rest or quiet.

166. Yet that saying would sometimes come to my mind, *He hath received gifts for the rebellious.* Ps. 68. The rebellious, thought I; why, surely, they are

such as once were under subjection to their prince, even those who, after they have sworn subjection to his government, have taken up arms against him: And this, thought I, is my very condition: I once loved him, feared him, served him; but now I am a rebel: I have sold him: I have said, *Let him go if he will:* but yet he has gifts for rebels, and then why not for me?

167. This sometimes I thought on, and should labour to take hold thereof, that some, though small, refreshment might have been conceived by me. But in this also I missed of my desire: I was given with force beyond it: I was like a man going to execution, even by that place where he could fain creep in and hide himself, but may not.

168. Again, after I had thus considered the sins of the saints in particular, and found mine went beyond them, then I began to think with myself, yet the case I should put all theirs together, and mine alone against them, might I not then find encouragement! For if mine, though bigger than any one, yet should be but equal to all, then there was hope; for that blood that hath virtue enough in it to wash away all theirs, hath virtue enough in it to wash away mine, though this one be full as big, as not bigger than all theirs. Here again I should consider the sin of David, of Solomon, of Manasseh, of Peter, and the rest of the great offenders; and should also labour what I might, with fairness, not aggravate and heighten their sins by several circumstances.

169. I should think with myself that David shed blood to cover his adultery, and that by the sword he slew the children of Ammon: a work that could not be

be done but by contrivance, which was a great aggravation to his sin. But then this would turn upon me: Ah! but these were but sins against the law, from which there was a Jesus sent to save them; but yours is a sin against the Saviour, and who shall save you from that?

170. Then I thought on Solomon, and how he sinned in loving strange women, in falling away to their idols, in building them temples, in doing this after light, in his old age, after great mercy received. But the same conclusion that cut me off in the former consideration, cut me off as to this, namely, That all those were but sins against the law, for which God had provided a remedy: But *I had sold my Saviour*, and there remained no more sacrifice for sin.

171. I would then add to these mens sins, the sins of Manasseh; how that he built altars for idols in the house of the Lord: he also observed times, used enchantments, had to do with wizards, was a wizard, had his familiar spirits, burned his children in the fire in sacrifice to devils, and made the streets of Jerusalem run down with the blood of innocents. These, thought I, are great sins, sins of a bloody colour; but yet it would turn again upon me: "They are none of them of the nature of yours; you have parted with Jesus; you have sold your Saviour."

172. This one consideration would always kill my heart, "My sin was point blank against my Saviour;" and that too at that height, that had in my heart said of him, *Let him go if he will*. Oh! methought this sin was bigger than the sins of a country, of a kingdom, or of the whole world, no one pardonable, nor all of them together were able to equal mine; mine outwent them every one.

173. Now I should find my mind to flee from God, as from the face of a dreadful judge; yet this was my torment, I could not escape his hand.

It is a fearful thing to fall into the hands of the *Heb. 10:*
 living God! But blessed be his grace, that scripture
 in these flying fits, would call, as running after
 me, *I have blotted out, as a thick cloud, thy trans-* *If. 44. 22*
gressions; and as a cloud thy sins; return unto me,
for I have redeemed thee. This, I say, would
 come in upon my mind, when I was fleeing from
 the face of God; for I did flee from his face, that
 is, my mind and spirit fled before him: by reason
 of his highness, I could not endure. Then would
 the text cry, *Return unto me:* it would cry aloud
 with a very great voice, *Return unto me, for I have*
redeemed thee. Indeed, this would make me make
 a litte stop, and, as it were, look over my shoulder
 behind me, to see if I could discern that the God
 of grace did follow me with a pardon in his hand.
 But I could no sooner do that, but all would be
 clouded and darkened again by that sentence. For
 you know, how that afterwards, when he would
 have inherited the blessing, he found no place of
 repentance, though he sought it carefully with tears.
 Wherefore I could not refrain, but fled, though
 at some times it cried, *Return, return,* as it did
 hollow after me. But I feared to close in there-
 with, lest it should not come from God; for that
 other, as I said, was still founding in my conscience
 For you know that afterwards, when he would have
 inherited the blessing, he was rejected, &c.

174. Once, as I was walking to and fro in a
 good man's shop, bemoaning of myself in my sad
 and doleful state, afflicting myself with self-abhor-
 rence for this wicked and ungodly thought; lament-
 ing also this hard hap of mine, for that I should
 commit so great a sin, greatly fearing I should not
 be pardoned; praying also in my heart, that if
 this sin of mine did differ from that against the Holy
 Ghost, the Lord would shew it me; and being
 now ready to sink with fear, suddenly there was
 as if there had rushed in at the window, the noise

of wind upon me, but very pleasant, and as if I heard a voice speaking, *Didst ever refuse to be justified by the blood of Christ?* And withal my whole life of profession past, was in a moment opened to me; wherein I was made to see, that designedly I had not; so my heart answered groaningly, *No*. Then fell, with power, that word of **Heb. 12.** God upon me, *See that ye refuse not him that speaketh*. This made a strange seizure upon my spirit: it brought light with it, and commanded a silence in my heart, of all those tumultuous thoughts that before did use, like masterless hell-hounds, to roar and bellow, and make an hideous noise within me. It shewed me, also, that Jesus Christ had yet a word of grace and mercy for me; that he had not, as I had feared, quite forsaken and cast off my soul: yea, this was a kind of check for my proneness to desperation; a kind of threatening of me, if I did not, notwithstanding my sins, and the heinousness of them, venture my salvation upon the Son of God. But as to my determining about this strange dispensation, what it was, I know not; or from whence it came, I know not: I have not yet, in twenty years time, been able to make a judgement of it: "I thought then what here I should be loath to speak." But verily that sudden rushing wind was, as if the angel had come upon me; but both it and the salvation I will leave until the day of judgement: only this I say, it commanded a great calm in my soul; it persuaded me there might be hope; it shewed me, as I thought, what the sin unpardonable was, and that my soul had yet the blessed privilege to flee to Jesus Christ for mercy. But I say, concerning this dispensation, I know not what yet to say unto it; which was also, in truth, the cause that at first I did not speak of it in the book: I do now also leave it to be thought on by men of sound judgement. I lay not the stress of my salvation thereupon, but

pon the Lord Jesus, in the promise: yet seeing I
in here unfolding of my secret things, I thought
might not be altogether inexpedient to let this
also shew itself; though I cannot now relate the
matter as there I did experience it. This lasted
the favour of it for about three or four days;
and then I began to mistrust, and to despair again.
175. Wherefore still my life hung in doubt be-
fore me, not knowing which way I should go; only
this I found my soul desire, even to cast itself at
the foot of grace, by prayer and supplication. But
oh! it was hard for me now, to have the face to
pray to this Christ for mercy, against whom I had
so vilely sinned; it was hard work, I say, to offer
to look him in the face against whom I had so vile-
ly sinned; and indeed I have found it as difficult
to come to God by prayer, after backsliding from
him, as to do any other thing. Oh, the shame
that did now attend me! especially when I thought
I am now a-going to pray to him for mercy, that
I had so lightly esteemed but a while before? I
was ashamed, yea even confounded, because this
many had been committed by me. But I saw that
there was but one way with me; I must go to him,
and humble myself unto him, and beg that he, of
his wonderful mercy, would shew pity to me, and
have mercy upon my wretched sinful soul.
176. Which when the tempter perceived, he
strongly suggested to me, "That I ought not to
pray to God; for prayer was not for any in my
case: neither could it do me good, because I had
rejected the Mediator, by whom all prayers came
with acceptance to God the Father, and with-
out whom no prayer could come into his presence
wherefore now to pray is but to add sin to sin;
yea, now to pray, seeing God hath cast you off,
is the next way to anger and offend him more
than you ever did before."
177. "For God," says he, "hath been weary

“of you for these several years already, because
 “you are none of his: your bawling in his ears
 “hath been no pleasant voice to him; and there-
 “fore he let you sin this sin, that you might be
 “quite cut off; and will you pray still?” This the
 devil urged, and set forth, that in Numbers, when
Num. 14 Moses said to the children of Israel, *That because they*
36, 37. *would not go up to possess the land, when God would*
&c. *have them; therefore for ever did he bar them out*
from thence, though they prayed they might with tears.

178. As it is said in another place, *The man*
Exod. 21 *that sins presumptuously, shall be taken from God's*
14. *altar, that he may die; even as Joab was by King*
1 Kings, Solomon, when he thought to find shelter there,
2, 27, 28. These places did pinch me very fore. Yet my case
&c. being desperate, I thought with myself, I can but
 die; and if it must be so, it shall once be said, *That*
such an one died at the foot of Christ in prayer.
 This I did: but with great difficulty, God doth
 know; and that because, together with this, still
 that saying about Esau would be set at my heart,
 even like a flaming sword, to keep the way of the
 tree of life, lest I should take thereof, and live.
 Oh! who knows how hard a thing I found it to
 come to God in prayer!

179. I did also desire the prayers of the people
 of God for me; but I feared that God would give
 them no heart to do it: yea, I trembled in my
 soul to think, that some or other of them would
 shortly tell me, that God had said those words to
 them that he once did say to the prophet concern-
Jer. 11. *ing the children of Israel, Pray not for this people,*
14. *for I have rejected them.* So, “Pray not for him,
 “for I have rejected him.” Yea, I thought that
 he had whispered this to some of them already,
 only they durst not tell me so: neither durst I ask
 them of it, for fear it should be so: it would make
 me quite beside myself: “Man knows the begin-
 “ning of sin,” said Spira; “but who bounds the
 “issues thereof?”

180. About this time, I took an opportunity to break my mind to an ancient Christian, and told him all my case. I told him also, that I was afraid that I had sinned the sin against the Holy Ghost. And he told me, *He thought so too*. Here, therefore, I had but cold comfort; but talking a little more with him, I found him, though a good man, a stranger to much combat with the devil. Wherefore I went to God again, as well as I could, for mercy still.

181. Now also did the tempter begin to mock me in my misery, saying, "That seeing I had thus parted with the Lord Jesus, and provoked him to displeasure, who would have stood between my soul and the flame of devouring fire; there was now but one way, and that was, *to pray that God the Father would be a mediator betwixt his Son and me*, that we might be reconciled again, and that I might have that blessed benefit in him that his blessed saints enjoyed."

182. Then did that scripture seize upon my soul, *He is of one mind, and who can turn him?* Oh! I saw, it was as easy to persuade him to make a new world, a new covenant, or a new Bible, besides that we have already, as to pray for such a thing. This was to persuade him, that what he had done already was mere folly; and persuade him to alter, yea to disannul the whole way of salvation: And then would that saying rend my soul asunder, *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.* Acts 4. 12.

183. Now the most free, and full, and gracious words of the gospel, were the greatest torment to me; yea, nothing so afflicted me as the thoughts of Jesus Christ, the remembrance of a Saviour; because I had cast him off, brought forth the villany of my sin, and my loss by it, to mind; nothing did twinge my conscience like this. Every thing that I thought of the Lord Jesus, of his grace, love,

love, goodness, kindness, gentleness, meekness, death, blood, promises, and blessed exhortations, comforts, and consolations, it went to my soul like a sword; for still, unto these my considerations of the Lord Jesus, these thoughts would make place for themselves in my heart: "Aye, this is the Jesus, the loving Saviour, the Son of God, whom you have parted with, whom you have slighted, despised and abused; this is the only Saviour, the only Redeemer, the only one that could so love sinners, as to wash them from their sins in his own most precious blood: but you have no part nor lot in this Jesus, you have put him from you, you have said in your heart, *Let him go if he will*. Now therefore you are severed from him; you have severed yourself from him: behold then his goodness, but yourself to be no partaker of it." Oh, thought I, what have I lost! what have I parted with! what has disinherited my poor soul! Oh! it is sad to be destroyed by the grace and mercy of God; to have the Lamb, the Saviour, turn lion and destroyer, Rev. vi. I also trembled, as I have said, at the sight of the saints of God; especially as those that greatly loved him, and that made it their business to walk continually with him in this world: for they did, both in their words, their carriages, and all their expressions of tenderness, and fear to sin, against their precious Saviour, condemn, lay guilt upon, and also add continual affliction and shame unto my soul. *The dread of them was upon me, and I trembled at God's Samuels.*

1 Sam.
16. 4.

184. Now also the tempter began afresh to mock my soul another way, saying, "That Christ indeed did pity my case, and was sorry for my loss; but forasmuch as I had sinned and transgressed, as I had done, he could by no means help me nor save me from what I feared; for my sin was not of the nature of theirs for whom he bled"

"and

"and died; neither was it counted with those that
"were laid to his charge when he hanged on a
"tree; therefore, unless he should come down
"from heaven, and die anew for this sin, though
"indeed, he did greatly pity me, yet I could have
"no benefit of him." These things may seem
ridiculous to others, even as ridiculous as they were
in themselves; but to me they were most torment-
ing cogitations; every of them augmented my
misery, that Jesus Christ should have so much love
as to pity me, when yet he could not help me.
Nor did I think, that the reason why he could not
help me, was, because his merits were weak, or
his grace and salvation spent on others already;
but because his faithfulness to his threatnings
would not let him extend his mercy to me. Be-
sides, I thought, as I have already hinted, that
my sin was not within the bounds of that pardon
that was wrapped up in a promise; and if not,
then I knew surely, that it was more easy for heaven
and earth to pass away, than for me to have eter-
nal life. So that the ground of all these fears of
mine, did arise from a steadfast belief that I had of
the stability of the holy word of God, and also
from my being misinformed of the nature of my sin.

185. But, oh! how this would add to my afflic-
tion, to conceit that I should be guilty of such a
sin, for which he did not die! These thoughts
did so confound me, and imprison me, and tie me
up from faith, that I knew not what to do: but,
oh! thought I, that he would come down again!
oh! that the work of man's redemption was yet to be
done by Christ! how would I pray him, and intreat
him, to count and reckon this sin among the rest for
which he died! But this scripture would strike me
down as dead: *Christ being raised from the dead, Rom. 6.
dieth no more; death hath no more dominion over him. 9.*

186. Thus, by the strange and unusual assaults
of the tempter, was my soul like a broken vessel,
driven

Mark 5.

I, 2, 3.

driven as with the winds, and tossed sometimes headlong into despair, sometimes upon the covenant of works, and sometimes to wish, that the new covenant, and the conditions thereof, might so far forth as I thought myself concerned, be turned another way and changed. "But, in all these, "I was as those that juggle against the rocks; "more broken, scattered, and rent." Oh, the unthought of imaginations; frights, fears, and terrors, that are affected by a thorough application of guilt, yielding to desperation! *This is the man that hath his dwelling among the tombs with the dead; that is always crying out, and cutting himself with stones.* But, I say, all in vain; desperation will not comfort him, the old covenant will not save him; nay, heaven and earth shall pass away, before one jot or tittle of the word and law of grace will fail or be removed. This I saw, this I felt, and under this I groaned. Yet this advantage I got thereby, namely a farther confirmation of the certainty of the way of salvation, and that the scriptures were the word of God. Oh! I cannot now express what then I saw and felt, of the steadiness of Jesus Christ, the rock of man's salvation: what was done, could not be undone, added to, nor altered. I saw, indeed, that sin might drive the soul beyond Christ, even the sin which is unpardonable; but wo to him that was so driven, for the word would shut him out.

187. Thus was I always sinking, whatever I did think or do. So one day I walked to a neighbouring town, and sat down upon a settle in the street, and fell into a very deep pause, about the most fearful state my sin had brought me to; and after long musing, I lifted up my head: but methought I saw, as if the sun that shineth in the heavens did grudge to give light; and as if the very stones in the street, and tiles upon the houses, did bend themselves against me: methought, that they all combined

combined together, to banish me out of the world: I was abhorred of them, and unfit to dwell among them, or be partaker of their benefits, because I had sinned against the Saviour. O how happy now was every creature over I was! for they stood fast, and kept their station, but I was gone and lost.

188. Then breaking out in the bitterness of my soul, I said to my soul, with a grievous sigh, "How can God comfort such a wretch as I am?" I had no sooner said it, but this returned upon me, as an echo doth answer a voice, *This sin is not unto death.* At which I was as if I had been raised out of the grave, and cried out again, "Lord, how couldst thou find out such a word as this?" For I was filled with admiration at the fitness, and at the unexpectedness of the sentence. The fitness of the word; the rightness of the timing of it; the power, and sweetness, and light, and glory, that came with it also, was marvellous to me to find, I was now, for the time, out of doubt, as to that about which I was so much in doubt before. My fears before were, that my sin was not pardonable, and so that I had no right to pray, to repent, &c.; or that, if I did, it would be of no advantage or profit to me. But now, thought I, if this sin is not unto death, then it is pardonable; therefore from this I have encouragement to come to God by Christ for mercy; to consider the promise of forgiveness, as that which stands with open arms to receive me, as well as others. This therefore was a great easement to my mind, to wit, that my sin was pardonable, that it was not the sin *1 John 5* unto death. None but those that know what my *16, 17.* trouble, by their own experience, was, can tell what relief came to my soul, by this consideration: it was a release to me from my former bonds, and a shelter from my former storms; I seemed now to stand upon the same ground with other sinners, and to have as good right to the word and prayer as any of them.

189. Now, I say, I was in hopes that my sin was not unpardonable, but that there might be hopes for me to obtain forgiveness. But, oh, how Satan did now lay about him, for to bring me down again! But he could by no means do it, neither this day, nor the most part of the next; for this sentence stood like a mill-post at my back. Yet towards the evening of the next day, I felt this word begin to leave me, and to withdraw its supportation from me; and so I returned to my old fears again: but with a great deal of grudging and peevishness, for I feared the sorrow of despair; nor could my faith now long retain this word.

190. But the next day at evening, being under many fears, I went to seek the Lord; and as I prayed, I cried, and my soul cried to him in these words, with strong cries; *O Lord, I beseech thee shew me, that thou hast loved me with everlasting love.* I had no sooner said it, but with sweetness this returned upon me, as an echo, or sounding again, *I have loved thee with an everlasting love.* Now I went to bed in quiet; also when I waked the next morning, it was fresh upon my soul; and I believed it.

191. But yet the tempter left me not: for it could not be so little as an hundred times, that he, that day, did labour to break my peace. Oh! the combats and conflicts that I did then meet with, as I strove to hold by this word: that of Esau would fly in my face like lightning: I should be sometimes up and down twenty times in an hour. Yet God did bear me out, and keep my heart upon this word; from which I had also, for several days together, very much sweetness, and comfortable hopes of pardon: for thus it was made out unto me, "I loved thee whilst thou wast committing this sin, I loved thee before, I love thee still, and I will love thee for ever."

192. Yet I saw my sin most barbarous, and a filthy

Jer. 31.
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filthy crime, and could not but conclude, with great shame and astonishment, that I had horribly abused the holy Son of God; wherefore I felt my soul greatly to love and pity him, and my bowels to yearn towards him: for I saw he was still my friend, and did reward me good for evil; yea, the love and affection that then did burn within to my Lord and Saviour Jesus Christ, did work at this time such a strong and hot desire of revengement upon myself, for the abuse I had done unto him, that, to speak as I then thought, had I a thousand gallons of blood within my veins, I could freely then have spilt it all, at the command and feet of this my Lord and Saviour.

193. And as I was thus musing, and in my studies, considering how to love the Lord, and to express my love to him, that saying came in upon me, *If thou, Lord, shouldst mark iniquity, O Lord, Ps. 103. who should stand? but there is forgiveness with thee, 4. that thou mayst be feared.* These were good words to me, especially the latter part thereof; to wit, that there is forgiveness with the Lord, that he might be feared; that is, as I then understood it, that he might be loved, and had in reverence: for it was thus made out to me, *That the great God did set so high an esteem upon the love of his poor creatures, that rather than he would go without their love, he would pardon their transgression.*

194. And now was that word fulfilled on me, *Ezek. and I was also refreshed by it, Then shall they be 16. 63. ashamed and confounded, and never open their mouth any more, because of their shame, when I am pacified towards them for all that they have done, saith the Lord God.* Thus was my soul at this time, and as I then did think for ever, set at liberty from being afflicted with my former guilt and amazement.

195. But before many weeks were gone, I began to despond again, fearing, lest notwithstanding all
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that

that I had enjoyed, that I might be deceived and destroyed at the last; for this consideration came strong into my mind, "That whatever comfort and peace I thought I might have from the word of the promise of life, yet unless there could be found in my refreshment a concurrence and agreement in the scriptures, let me think what I will thereof, and hold it never so fast, I should find no such thing at the end; for the scriptures cannot be broken."

John 10.
35.

196. Now began my heart again to ake, and fear I might meet with a disappointment at last. Wherefore I began with all seriousness to examine my former comfort, and to consider, whether one that had sinned as I had done, might with confidence trust upon the faithfulness of God, laid down in these words, by which I had been comforted, and on which I had leaned myself: but now were

Heb. 6. brought to my mind; *For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away*

Heb. 10. *to renew them again unto repentance. For if we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sin, but a certain fearful looking for of judgement, and fiery indignation, which shall devour the adversaries.*

Heb. 12. *Even as Esau, who, for one morsel of meat, sold his birth-right. For you know how that afterwards, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.*

197. Now was the word of the gospel forced from my soul; so that no promise or encouragement was to be found in the Bible for me: and now would that saying work upon my spirit to afflict

Hos. 9.1. me. *Rejoice not, O Israel, for joy, as other people.*

For

For I saw, indeed, there was cause of rejoicing for those that held to Jesus; but as for me, I had cut myself off by my transgressions, and left myself neither foot-hold, nor hand-hold, among all the stays and props in the precious word of life.

198. And truly I did now feel myself to sink into a gulf, as an house whose foundation is destroyed. I did liken myself in this condition, unto the case of a child that was fallen into a mill-pit, who though it could make some shift to scrabble and sprawl in the water, yet because it could find neither hold for hand nor foot, therefore at last it must die in that condition. So soon as this fresh assault had fastened on my soul, that scripture came into my heart, *This for many days*. And indeed *Dan. 10.* I found it was so; for I could not be delivered, nor brought to peace again, until well nigh two years and an half were completely finished. Wherefore these words, though in themselves they tended to discouragement, yet to me, who feared this condition would be eternal, they were at sometimes as an help and refreshment to me.

199. For thought I, *many days* are not for ever; *many days* will have an end; therefore seeing I was to be afflicted, not a few, but many days, yet I was glad it was but for many days. Thus, I say, I could recal myself sometimes, and give myself an help; for as soon as ever the word came into my mind at first, I knew my trouble would be long: yet this would be but sometimes; for I could not always think on this, nor ever be helped by it though I did.

200. Now, while these scriptures lay before me, and laid sin anew at my door, that saying in Luke xviii. 1. with others, did encourage me to prayer. Then the tempter again laid at me very sore, suggesting, "That neither the mercy of God, nor yet the blood of Christ, did at all concern me; nor could they help me for my sin; therefore it
" was

"was but in vain to pray." Yet, thought I, *I will pray. But, said the tempter, your sin is unpardonable. Well, said I, I will pray. 'Tis to no boot, said he. Yet, said I, I will pray.* So I went to prayer to God: and while I was at prayer, I uttered words to this effect: "Lord, Satan tells me, that neither thy mercy, nor Christ's blood, is sufficient to save my soul: Lord, shall I honour thee most, by believing thou wilt and canst? or him, by believing thou neither wilt nor canst? Lord, I would fain honour thee, by believing thou wilt and canst.

201. And as I was thus before the Lord, that *Mat. 15. 28.* scripture fastened on my heart, *O man, great is thy faith,* even as if one had clapped me on the back, as I was on my knees before God. Yet I was not able to believe this, that this was a prayer of faith, till almost six months after; for I could not think that I had faith, or that there should be a word for me to act faith on; therefore I should still be as sticking in the jaws of desperation, and went mourning up and down in a sad condition.

202. There was nothing now that I longed for more than to be put out of doubt, as to this thing in question; and as I was vehemently desiring to know if there was indeed hope for me, these words *Pf. 77. 7, 8, 9.* came rolling into my mind: *Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? And all the while they run in my mind, methought I had still this as the answer: " 'Tis a question "whether he hath or no; it may be he hath not." Yea, the interrogatory seemed to me to carry in it a sure affirmation, that indeed he had not, nor would, so cast off, but would be favourable; that his promise doth not fail; and that he hath not forgotten to be gracious, nor would in anger shut up*

up his tender mercy. Something also there was upon my heart at the same time, which I now cannot call to mind, which, with this text, did sweeten my heart, and made me conclude, that his mercy might not be quite gone, nor gone for ever.

203. At another time I remember I was again much under this question, "Whether the blood of Christ was sufficient to save my soul?" In which doubt I continued from morning till about seven or eight at night; and at last, when I was, as it were, quite worn out with fear, lest it should not lay hold on me, these words did sound suddenly within my heart, *He is able*. But methought this word *able* was spoke loud unto me: it shewed a great word; it seemed to be writ in great letters, and gave such a jumble to my fear and doubt, (I mean for the time it tarried with me, which was about a day), as I never had from that all my life, either before or after, Heb. vii. 25.

204. But one morning as I was again at prayer, and trembling under the fear of this, *That no word of God could help me*, that piece of a sentence darted in upon me, *My grace is sufficient*. At this methought I felt some stay, as if there might be hopes. But, oh! how good a thing it is for God to send his word! For about a fortnight before I was looking on this very place, and then I thought it could not come near my soul with comfort; therefore I threw down my book in a pet. Then I thought it was not large enough for me; no, not large enough; but now it was as if it had arms of grace so wide, that it could not only inclose me, but many more besides.

205. By these words I was sustained; yet not without exceeding conflicts, for the space of seven or eight weeks: for my peace would be in it, and out, sometimes twenty times a-day; comfort now, and trouble presently; peace now, and before I could

could go a furlong, as full of fear and guilt as ever heart could hold: and this was not only now and then, but my whole seven weeks experience: for this about the sufficiency of grace, and that of Esau's parting with his birthright, would be like a pair of scales within my mind; sometimes one end would be uppermost, and sometimes again the other; according to which would be my peace or troubles.

206. Therefore I did still pray to God, that he would come in with this scripture more fully on my heart, to wit, that he would help me to apply the whole sentence; for as yet I could not: that he gave, that I gathered; but farther I could not go; for as yet it only helped me to hope there might be mercy for me, *My grace is sufficient*: and though it came no farther, it answered my former question, to wit, that there was hope; yet because for thee was left out, I was not contented, but prayed to God for that also. Wherefore, one day, when I was in a meeting of God's people, full of sadness and terror, for my fears again were strong upon me, and as I was now thinking my soul was never the better, but my case most sad and fearful, these words did with great power suddenly break in upon me, *My grace is sufficient for thee! My grace is sufficient for thee! My grace is sufficient for thee*; three times together: and, oh! methought, that every word was a mighty word unto me, as *my*, and *grace*, and *sufficient*, and *for thee*; they were then, and sometimes are still, far bigger than others be.

207. At which time my understanding was so enlightened, that I was as though I had seen the Lord Jesus look down from heaven through the tiles upon me, and direct these words unto me. This sent me mourning home; it broke my heart, and filled me full of joy, and laid me low as the dust; only it staid not long with me, I mean in
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this glory and refreshing comfort; yet it continued with me for several weeks, and did encourage me to hope. But as soon as that powerful operation of it was taken from my heart, that other about Esau returned upon me as before; so my soul did hang as in a pair of scales again, sometimes up, and sometimes down, now in peace, and anon again in terror.

208. Thus I went on for many weeks, sometimes comforted, and sometimes tormented; and especially at some times my torment would be very sore; for all those scriptures forenamed in the Hebrews would be set before me, as the only sentences that would keep me out of heaven. Then again I should begin to repent that ever that thought went through me; I should also think thus with myself: "Why, how many scriptures are there against me? There are but three or four; and cannot God miss them, and save me for all them?" Sometimes again I should think, "Oh! if it were not for these three or four words, now how might I be comforted?" And I could hardly forbear at some times but to wish them out of the book.

209. Then methought I should see as if both Peter and Paul, and John, and all the writers, did look with scorn upon me, and hold me in derision; and as if they had said unto me, "All our words are truth; one of as much force as the other. It is not we that have cut you off; but you have cast away yourself. There is none of our sentences that you must take hold upon but these, and such as these." "It is impossible;" *There remains no more sacrifice for sin; and, It had* Heb. 6. *been better for them not to have known the will of* Heb. 10. *God, than after they had known it, to turn from the* 2 Pet. 2. *holy commandment delivered unto them; For the* 21. *scriptures cannot be broken;*

210. These, as the elders of the city of refuge,

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I saw, were to be judges both of my case and me, while I stood, with the *avenger* of blood at my heels, trembling at their gate for deliverance, also
Josh. 20. with a thousand fears and mistrusts, I doubted that
 3, 4. he would shut me out for ever.

211. Thus I was confounded, not knowing what to do, nor how to be satisfied in this question, "Whether the scriptures could agree in the salvation of my soul?" I quaked at the apostles; I knew their words were true, and that they must stand for ever.

212. And I remember one day, as I was in diverse frames of spirit, and considering that these frames were according to the nature of several scriptures that came in upon my mind; if this of grace, then was I quiet; but if that of Esau, then tormented: "Lord," thought I, "if both these scriptures would meet in my heart at once, I wonder which of them would get the better of me." So methought I had a long mind that they might come both together upon me; yea, I desired of God they might.

213. Well, about two or three days after, so they did indeed; they bolted both upon me at a time, and did work and struggle strangely in me for a while: at last that about Esau's birthright began to wax weak, and withdraw, and vanish; and this about the sufficiency of grace prevailed with peace and joy. And as I was in a muse about this thing, that scripture came home upon me, *Mercy*
James 2. *rejoiceth over judgment.*
 13.

214. This was a wonderment to me; yet truly I
 2 *Cor.* 3. am apt to think it was of God; for the word of the
 8,—12. law and wrath must give place to the word of life
 Mark 9. and grace; because though the word of condemnation be glorious, yet the word of life and salvation
 5, 6, 7. on doth far exceed in glory, also that Moses and
 John 6. Elias must both vanish, and leave Christ and his
 37. saints alone.

215. This scripture did also most sweetly visit my soul, *And him that cometh to me, I will in no wise cast out.* Oh, the comfort that I had from this word, *in no wise!* as who should say, *by no means; for nothing whatever he hath done.* But Satan would greatly labour to pull this promise from me, telling of me, "That Christ did not mean me, and such as I, but sinners of a lower rank, that had not done as I had done." But I should answer him again, "Satan, here is in these words no such exception; but him that comes, him, any him, him that cometh to me, I will in no wise cast out." And this I well remember still, that of all the slights that Satan used to take this scripture from me, yet he never did so much as put this question, *But do you come aright?* And I have thought the reason was, because he thought I knew full well, what coming aright was; for I saw, that to come aright, was to come as I was, a vile and ungodly sinner, and so cast myself at the feet of mercy, condemning myself for sin. If ever Satan and I did strive for any word of God in all my life, it was for this good word of Christ; he at one end, and I at the other. Oh, what work we made! It was for this in John, I say, that we did so tug and strive; he pulled, and I pulled: but God be praised, I overcame him, I got sweetness from it.

216. But, notwithstanding all these helps, and blessed words of grace, yet that of Esau's selling of his birthright would still at times distress my conscience: for though I had been most sweetly comforted, and that but just before; yet when that came into my mind, it would make me fear again I could not be quite rid thereof; it would every day be with me: wherefore now I went another way to work, even to consider the nature of this blasphemous thought, I mean, if I should take the words at the largest, and give them their own

natural force and scope; even every word therein; so when I had thus considered, I found, that if they were fairly taken, they would amount to this, "That I had freely left the Lord Jesus Christ to his choice, whether he would be my Saviour or no;" for the wicked words were these, *Let him go if he will.* Then that scripture Heb. 13. gave me hope, *I will never leave thee nor forsake thee.* "O Lord," said I, "but I have left thee." 5. Then it answered again, *But I will not leave thee.* For this I thanked God also.

217. Yet I was grievously afraid he should, and found it exceeding hard to trust him, seeing I had so offended him. I could have been exceeding glad that this thought had never befallen; for then I thought I could, with more ease, and freedom abundance, have leaned on his grace. I see it was Gen. 50. with me as it was with Joseph's brethren; the 15, 16. guilt of their own wickedness did often fill them &c. with fears, that their brother would at last despise them.

218. Yet above all the scriptures that I yet did meet with, that in Joshua was the greatest comfort to me, which speaks of the slayer that was to Josb. 20. flee for refuge: *And if the avenger of blood pursue the slayer, then, saith Moses, they that are the elders of the city of refuge shall not deliver him into his hand, because he smote his neighbour unwittingly, and hated him not aforetime.* Oh, blessed be God for this word; I was convinced that I was the slayer; and that the avenger of blood pursued me, I felt with great terror; only now it remained that I inquire whether I have right to enter the city of refuge. So I found that he must not, *who lay in wait to shed blood:* It was not the wilful murderer; but he who unwittingly did it; he who did it unawares; not out of spite, or grudge, or malice; he that shed it unwittingly; even he who did not hate his neighbour before. Wherefore,

219. I thought verily I was the man that must enter, because I had smitten my neighbour *unwittingly, and hated him not aforetime*. I hated him not aforetime; no, I prayed unto him, was tender of sinning against him; yea, and against this wicked temptation I had strove for twelve months before; yea, and also when it did pass through my heart, it did in spite of my teeth; wherefore I thought I had right to enter this city; and the elders, which are the apostles, were not to deliver me up. This therefore was great comfort to me, and did give me much ground of hope.

220. Yet being very critical, for my smart had made me, that I knew not what ground was sure enough to bear me, I had one question that my soul did much desire to be resolved about; and that was, "Whether it be possible for any soul that hath indeed sinned the unpardonable sin, yet after that to receive, though but the least true spiritual comfort from God through Christ?" The which, after I had much considered, I found the answer was, No, they could not; and that for these reasons:

221. *First*, Because those that have sinned that sin, they are debarred a share in the blood of Christ; and, being shut out of that, they must needs be void of the least ground of hope, and so of spiritual comfort; *For to such there remains no more sacrifice for sin*. *Secondly*, Because they are denied a share in the promise of life; they shall never be forgiven, neither in this world, nor in that which is to come. *Thirdly*, The Son of God excludes them also from a share in his blessed intercession, being for ever ashamed to own them both before his holy Father, and the blessed angels in heaven.

Heb. 10.
26, 27.

Mat. 12.
31.

Mark 8.

222. When I had with much deliberation considered of this matter, and could not but conclude that the Lord had comforted me, and that too after

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ter this my wicked sin; then, methought, I durst venture to come nigh unto those most fearful and terrible scriptures, with which all this while I had been so greatly affrighted, and on which, indeed, before I durst scarce cast mine eye, (yea, had much ado an hundred times to forbear wishing them out of the Bible); for I thought they would destroy me: but now, I say, I began to take some measure of encouragement, to come close to them, to read them and consider them, and to weigh their scope and tendency.

223. The which, when I began to do, I found my visage changed; for they looked not so grimly as before I thought they did: And, *first*, I came to the 6th of the Hebrews; yet trembling, for fear it should strike me; which, when I had considered, I found, that the falling there intended, was a falling quite away; that is, as I conceived, a falling from, and an absolute denying of the gospel, of remission of sins by Jesus Christ; for, from them the apostle begins his argument, vers. 1, 2, 3. *Secondly*, I found that this falling away must be openly, even in the view of the world, even so as *to put Christ to an open shame*. *Thirdly*, I found that those he there intended, were for ever shut up of God, both in blindness, hardness, and impenitency: *It is impossible they should be renewed again unto repentance*. By all these particulars, I found, to God's everlasting praise, my sin was not the sin in this place intended.

First, I confessed I was fallen, but not fallen away; that is, from the profession of faith in Jesus unto eternal life.

Secondly, I confessed that I had put Jesus Christ to shame by my sin, but not to open shame; I did not deny him before men, nor condemn him as a fruitless one before the world.

Thirdly, Nor did I find that God had shut me up, or denied me to come (though I found it hard work indeed

indeed to come) to him by sorrow and repentance. Blessed be God for unsearchable grace.

224. Then I considered that in the 10th of the Hebrews; and found, that the wilful sin there mentioned, is not every wilful sin, but that which doth throw off Christ, and then his commandments too. *Secondly*, That must be done also openly, before two or three witnesses, to answer that of the law, verse 28. *Thirdly*, This sin cannot be committed but with great despite done to the Spirit of grace, despising both the dissuasions from that sin, and the persuasions to the contrary. But the Lord knows, though this my sin was devilish, yet it did not amount to these.

225. And as touching that in the 12th of the Hebrews, about Esau selling of his birthright; though this was that which killed me, and stood like a spear against me; yet now I did consider, *1st*, That his was not a hasty thought against the continual labour of his mind, but a thought consented to, and put in practice likewise, and that after some deliberation. *2dly*, It was a public and open action, even before his brother, if not before many more: This made his sin of a far more heinous nature than otherwise it would have been. *3dly*, He continued to slight his birthright: *He did eat and drink, and went his way; thus Esau despised his birthright.* Yea, twenty years after, he was found to despise it still: *And Esau said, I have enough, my brother, keep that thou hast thyself.* *Gen. 33.*

226. Now, as touching this, that Esau sought a place of repentance, thus I thought, *1st*, This was not for the birthright, but the blessing. This is clear from the apostle; and is distinguished by Esau himself: *He hath taken away my birthright, (that is formerly), and now he hath taken away my blessing also.* *Gen. 27.* *2dly*, Now, this being thus considered, I came again to the apostle, to see what might be the mind of God, in a New Testament style and

and sense, concerning Esau's sin; and, so far as I could conceive, this was the mind of God, that the birthright signified *regeneration*, and the blessing the *eternal inheritance*; for so the apostle seems to hint, *Lest there be any profane person, as Esau, who for a morsel of meat sold his birthright*; as if he should say, that shall cast off all those blessed beginnings of God that at present are upon him, in order to a new birth, lest they become as Esau, even be rejected afterwards, when they should inherit the blessing.

227. For many there are, who, in the day of grace and mercy, despise those things which are indeed the birthright to heaven, who yet, when the declining days appear, will cry as loud as Esau, *Gen. 27. Lord, Lord, open to us: but then, as Isaac would 32. not repent, no more will God the Father, but will Luke 13. say, I have blessed these, yea, and they shall be blessed; 25, 26, but as for you, depart, you are workers of iniquity. 27.*

228. When I had thus considered these scriptures, and found, that thus to understand them, was not against, but according to other scriptures; this still added further to my encouragement and comfort, and also gave a great blow to that objection, *to wit*, "That the scriptures could not agree in the salvation of my soul." And now remained only the hinder part of the tempest; for the thunder was gone beyond me, only some drops did still remain, that now and then would fall upon me: but because my former frights and anguish were very sore and deep, therefore it oft beset me still, as it befalleth those that have been scared with fire, I thought every voice was *Fire! Fire!* every little touch would hurt my tender conscience.

229. But one day, as I was passing into the field, and that too with some dashes on my conscience, fearing lest yet all was not right, suddenly this sentence fell upon my soul, *Thy righteousness is in heaven;*

heaven; and methought withal, I saw with the eyes of my soul, Jesus Christ at God's right hand; there, I say, as my righteousness; so that where-ever I was, or whatever I was doing, God could not say of me, *He wants my righteousness*; for that was just before him. I also saw, moreover, that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse; for my righteousness was Jesus Christ himself, *The same yes- Heb. 13. 8. terday, to day, and for ever.*

230. Now did my chains fall off my legs indeed; I was loosed from my afflictions and irons, my temptations also fled away: so that from that time, those dreadful scriptures of God left off to trouble me, Now went I also home rejoicing, for the grace and love of God. So when I came home, I looked to see if I could find that sentence, *Thy righteousness is in heaven*, but could not find such a saying; wherefore my heart began to sink again, only that was brought to my remembrance, *He is made unto us of God, wisdom, righteousness, 1 Cor. 1. sanctification, and redemption*; by this word I saw 33. the other sentence true.

231. For by this scripture I saw, that the man Christ Jesus, as he is distinct from us as touching his bodily presence, so he is our righteousness and sanctification before God. Here therefore I lived, for some time, very sweetly at peace with God through Christ. Oh methought, Christ! Christ! there was nothing but Christ that was before my eyes; I was not now only for looking upon this and the other benefits of Christ apart, as of his blood, burial, or resurrection, but considering him as a whole Christ! as he in whom all these, and all other his virtues, relations, offices, and operations met together, and that he sat on the right hand of God in heaven.

232. 'Twas glorious to me to see his exaltation,
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and the worth and prevalence of all his benefits, and that because now I could look from myself to him, and should reckon, that all those graces of God that now were green on me, were yet but like those cracked groats and fourpennies that rich men carry in their purses, when their gold is in their trunks at home, Oh, I saw my gold was in my trunk at home! in Christ my Lord and Saviour! Now Christ was all; all my wisdom, all my righteousness, all my sanctification, and all my redemption.

233. Further, the Lord did also lead me into the mystery of union with the Son of God, that I was joined to him, that I was flesh of his flesh, and bone of his bone; and now was that a sweet word to me, in Eph. v. 30. By this also was my faith in him, as my righteousness, the more confirmed in me; for if he and I were one, then his righteousness was mine, his merits mine, his victory also mine. Now could I see myself in heaven and earth at once; in heaven by my Christ, by my head, by my righteousness and life, though on earth by body or person.

234. Now I saw Christ Jesus was looked on of God, and should also be looked upon by us, as that common or public person in whom all the whole body of his elect are always to be considered and reckoned; that we fulfilled the law by him, died by him, rose from the dead by him, got the victory over sin, death, the devil, and hell, by him; when
Isa. 26. he died, we died. And so of his resurrection: *Thy*
19. *dead men shall live together, with my dead body shall*
Hos. 6.2. *they arise, saith he.* And again, *After two days he*
will revive us, and the third day we shall live in his
sight. Which is now fulfilled by the sitting down
of the Son of man on the right hand of the Majesty in the heavens, according to that to the Ephesians, *He hath raised us up together, and made us*
Eph. 2.6. *sit together in heavenly places in Christ Jesus.*

235. Ah! these blessed considerations and scriptures,

tures, with many other of like nature, were in those days made to spangle in mine eye; so that I have cause to say, *Praise ye the Lord God in his sanctuary; praise him in the firmament of his power; 1, 2. praise him for his mighty acts; praise him according to his excellent greatness.* Ps. 105.

236. Having thus in a few words given you a taste of the sorrow and affliction that my soul went under, by the guilt and terror that thus my wicked thought did lay me under; and having given you also a touch of my deliverance therefrom, and of the sweet and blessed comfort that I met with afterwards, which comfort dwelt about a twelvemonth with my heart, to my unspeakable admiration; I will now, (God willing), before I proceed any further, give you in a word or two, what, as I conceive, was the cause of this temptation; and also after that, what advantage, at the last, it became unto my soul.

237. For the causes, I conceived they were principally two: of which two also I was deeply convinced all the time this trouble lay upon me. The first was, for that I did not, when I was delivered from the temptation that went before, still pray to God to keep me from temptations that were to come; for tho', as I can say in truth, my soul was much in prayer before this trial seized me; yet then I prayed only, or at the most, principally for the removal of present troubles, and for fresh discoveries of his love in Christ: which I saw afterwards was not enough to do: I also should have prayed, that the great God would keep me from the evil that was to come.

238. Of this I was made deeply sensible by the prayer of holy David, who, when he was under present mercy, yet prayed, that God would hold him back from sin and temptation to come: *For Ps. 191 then, saith he, shall I be upright, and I shall be innocent from the great transgression.* By this very word was I galled and condemned quite through this long temptation. 13.

Heb. 3.
16.

239. That also was another word that did much condemn me for my folly in the neglect of this duty, *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* This I had not done: and therefore was thus suffered to sin and fall, according to what is written, *Pray, that ye enter not into temptation.* And truly this very thing is to this day of such weight and awe upon me, that I dare not, when I come before the Lord, go off my knees, until I intreat him for help and mercy against the temptations that are to come; and I do beseech thee, Reader, that thou learn to beware of my negligence, by the afflictions that for this thing I did for days, and months, and years, with sorrow undergo.

240. Another cause of this temptation was, that I had tempted God; and on this manner did I do it: Upon a time my wife was great with child, and before her full time was come, her pangs, as of a woman in travail, were fierce and strong upon her, even as if she would have immediately fallen in labour, and been delivered of an untimely birth. Now at this very time it was, that I had been so strongly tempted to question the being of God: wherefore, as my wife lay crying by me, I said, but with all secrecy imaginable, even thinking in my heart, "Lord, if now thou wilt remove this sad affliction from my wife, and cause that she be troubled no more therewith this night, (and now were her pangs just upon her), then I shall know that thou canst discern the most secret thoughts of the heart."

241. I had no sooner said it in my heart, but her pangs were taken from her, and she was cast into a deep sleep, and so continued till morning. At this I greatly marvelled, not knowing what to think; but after I had been awake a good while, and heard her cry no more, I fell to sleep also: so
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when I awaked in the morning, it came upon me again, even what I had said in my heart the last night, and how the Lord had shewed me, that he knew my secret thoughts; which was a great astonishment unto me for several weeks after.

242. Well, about a year and a half afterwards, that wicked sinful thought, of which I have spoken before, went through my wicked heart, even this thought, *Let Christ go if he will*: so when I was fallen under guilt for this, the remembrance of my other thought, and of the effect thereof, would also come upon me with this retort, which also carried rebuke along with it, "Now you may see that God doth know the most secret thoughts of the heart."

243. And with this, that of the passages that were betwixt the Lord and his servant Gideon, fell *Judg. 6* upon my spirit; how because that Gideon tempted God with his fleece, both wet and dry, when he should have believed and ventured upon his words; therefore the Lord did afterwards so try him, as to send him against an innumerable company of enemies; and that too, as to outward appearance, without any strength or help. Thus he served me, and that justly; for I should have believed his word, and not to have put an *if* upon the all-seingness of God.

244. And now, to shew you something of the advantages that I also have gained by this temptation: And, first, by this I was made continually to possess in my soul a very wonderful sense, both of the blessing and glory of God, and of his beloved Son. In the temptation that went before, my soul was perplexed with unbelief, blasphemy, hardness of heart, questions about the being of God, Christ, the truth of the word, and certainty of the world to come; I say, then I was greatly assaulted, and tormented with Atheism: but now the case was otherwise; now was God and Christ
conti.

continually before my face, though not in a way of comfort, but in a way of exceeding dread and terror. The glory of the holiness of God did at this time break me to pieces; and the bowels and compassion of Christ did break me as on the wheel; for I could not consider him but as a lost and rejected Christ, the remembrance of which was as the continual breaking of my bones.

245. The scriptures also were wonderful things unto me: I saw that the truth and verity of them were the keys of the kingdom of heaven: those that the scriptures favour, they must inherit bliss; but those that they oppose end condemn, must perish for evermore. Oh! this word, *For the scriptures cannot be broken*, would rend the caul of my heart: and so would that other, *Whose sins ye remit, they are remitted; but whose sins ye retain, they are retained*. Now I saw the apostles to be the elders of the city of refuge, those that they were to receive in, were received to life; but those that they shut out, were to be slain by the avenger of blood.

Josh. 20.
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246. Oh! one sentence of the scripture did more afflict and terrify my mind, I mean those sentences that stood against me, as sometimes I thought they every one did, more, I say, than an army of forty thousand men that might come against me. Wo be to him against whom the scriptures bend themselves.

247. By this temptation I was made to see more into the nature of the promises than ever. I was before; for I lying now trembling under the mighty hand of God, continually torn and rent by the thundering of his justice; this made me, with careful heart, and watchful eye, with great fearfulness to turn over every leaf, and with much diligence, mixed with trembling, to consider every sentence, together with its natural force and latitude.

248. By this temptation also I was greatly holden

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holden off my former foolish practice, of putting by the word of promise when it came into my mind: for now, though I could not suck that comfort and sweetness from the promise as I had done at other times; yea, like to a man a-sinking I should catch at all I saw. Formerly I thought I might not meddle with the promise, unless I felt its comfort; but now it was no time thus to do; the avenger of blood too hardly did pursue me.

249. Now therefore was I glad to catch at that word, which yet I feared I had no ground or right to; and even to leap into the bosom of that promise, that yet I feared did shut its heart against me. Now also I should labour to take the word as God hath laid it down, without restraining the natural force of one syllable thereof: O! what did I now see in that blessed 6th of John, *And him John 6 that cometh to me, I will in no wise cast out.* Now I began to consider with myself, that God hath a bigger mouth to speak with, than I had a heart to conceive with; I thought also with myself, that he spake not his words in haste, or in an unadvised heat; but with infinite wisdom and judgement, and in very truth and faithfulness, 2 Sam. iii. 28.

250. I should in those days, often in my greatest agonies, even flounce towards the promise, as the horses do towards sound ground that yet stick in the mire; concluding, though as one almost bereft of his wits through fear, on this I will rest and stay, and leave the fulfilling of it to the God of heaven that made it. Oh! many a pull hath my heart had with Satan, for that blessed sixth of John: I did not now, as at other times, look principally for comfort, though, O how welcome would it have been unto me! but now a word, a word to lean a weary soul upon, that it might not sink for ever! it was that I hunted for.

251. Yea, often when I have been making to the promise, I have seen as if the Lord would refuse
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my soul for ever : I was often as if I had run upon the pikes, and as if the Lord had thrust at me, to keep me from him, as with a flaming sword. Then
Ezt. 4. should I think of Esther, who went to petition the king contray to the law. I thought also of
1 Kings 20. Benhadad's servants, who went with ropes upon their heads to their enemies for mercy. The
Mat. 15. woman of Canaan also, that would not be daunted, though called dog by Christ, and the man
Luke 11. that went to borrow bread at midnight, were great encouragements unto me.

252. I never saw those heights and depths in grace, and love, and mercy, as I saw after this temptation; great sins do draw out great grace; and where guilt is most terrible and fierce, there the mercy of God in Christ, when shewed to the soul, appears most high and mighty. When Job
Joh 42. had passed through his captivity, *He had twice as much as he had before.* Blessed be God for Jesus Christ our Lord. Many other things I might here make observation of; but I would be brief, and therefore shall at this time omit them; and do pray God, that my harms may make others fear to offend, lest they also be made to bear the iron yoke as I did.

I had two or three times, at or about my deliverance from this temptation, such strange apprehensions of the grace of God, that I could hardly bear up under it; it was so out of measure amazing when I thought it could reach me, that I do think, if that sense of it had abode long upon me, it would have made me incapable for business.

253. Now I shall go forward to give you a relation of other of the Lord's dealings with me, at sundry other seasons, and of the temptations I then did meet withal. I shall begin with what I met with when I first did join in fellowship with the people of God in Bedford. After I had propounded to the church, that my desire was to walk in
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the order and ordinances of Christ with them, and was also admitted by them; while I thought of that blessed ordinance of Christ, which was his last supper with his disciples before his death, that scripture, *Do this in remembrance of me*, was made *Luke 22.* a very precious word unto me: for by it the Lord 19. did come down upon my conscience with the discovery of his death for my sins: and, I then felt, did as if he plunged me in the virtue of the same. But, behold! I had not been long a partaker at that ordinance, but such fierce and sad temptation did attend me at all times therein, both to blaspheme the ordinance, and to wish some deadly thing to those that then did eat thereof; that lest I should at any time be guilty of consenting to these wicked and fearful thoughts, I was forced to bend myself all the while, to pray to God to keep me from such blasphemies; and also to cry to God to bless the bread and cup to them, as it were from mouth to mouth. The reason of this temptation, I have thought since, was, because I did not, with that reverence as became me, at first approach to partake thereof.

254. Thus I continued for three quarters of a year, and could never have rest nor ease: but at last the Lord came in upon my soul with that same scripture by which my soul was visited before: and after that I have been usually very well and comfortable in the partaking of that blessed ordinance, and have, I trust, therein discerned the Lord's body, as broken for my sins, and that his precious blood hath been shed for my transgressions.

255. Upon a time I was something inclining to a consumption; wherewith, about the spring, I was suddenly and violently seized with much weakness in my outward man, insomuch that I thought I could not live. Now began I afresh to give myself up to a serious examination after my state and condition for the future, and of my evidences for that

blessed world to come; for it hath, I bless the name of God, been my usual course, as always, so especially in the day of affliction, to endeavour to keep my interest in the life to come, clear before mine eyes.

256. But I had no sooner begun to recal to mind my former experience of the goodness of God to my soul, but there came flocking into my mind an innumerable company of my sins and transgressions; amongst which these were at this time most to my affliction, namely, my deadness, dullness, and coldness in my holy duties, my wanderings of heart, my wearisomeness in all good things, my want of love to God, his ways and people, with this at the end of all, *Are these the fruits of Christianity? Are these the tokens of a blessed man?*

257. At the apprehensions of these things, my sickness was doubled upon me; for now I was sick in my inward man; my soul was clogged with guilt: now also was my former experience of God's goodness to me quite taken out of my mind, and hid as if they had never been or seen. Now was my soul greatly pinched between these two considerations, *Live I must not, die I dare not.* Now I sunk and fell in my spirit, and was giving up all for lost. But as I was walking up and down in the house, as a man in a most woful state, that word of God *Rom. 3. took hold of my heart, Ye are justified freely by 24. his grace, through the redemption that is in Christ Jesus.* But, oh! what a turn it made upon me!

258. Now was I as one awaked out of some troublesome sleep and dream; and listening to this heavenly sentence, I was as if I had heard it thus spoken to me: "Sinner, thou thinkest that because
" of thy sins and infirmities I cannot save thy soul:
" but, behold! my Son is by me; and upon him I
" look, and not on thee, and deal with thee according as I am pleased with him." At this I was greatly enlightened in my mind, and made to
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understand, that if God would justify a sinner at any time, it was but his looking upon Christ, and imputing of his benefits to us, and the work was forthwith done.

259. And as I was thus in a muse, that scripture also came with great power upon my spirit; *Not 2Tim. 1. by works of righteousness that we have done, but 9. according to his mercy he hath saved us, &c. Now Tit. 3. was I got on high: I saw myself within the arms of 5. grace and mercy; and though I was before afraid to think of a dying hour, yet now I cried, Let me die. Now death was lovely and beautiful in my sight: for I saw "we shall never live indeed till we " be gone to the other world."* Oh! methought this life is but a slumber, in comparison of that above. At this time also I saw more in these words, *Heirs of God*, than ever I shall be able to express *Rom. 8.* while I live in this world. *Heirs of God! God 17. himself is the portion of the saints. This I saw, and wondered at: but cannot tell you what I saw.*

260. Again, I was at another time very ill and weak, all that time also the tempter did beset me strongly, (for I find he is much for assaulting the soul when it begins to approach towards the grave, then is his opportunity), labouring to hide from me my former experience of God's goodness; also setting before me the terrors of death, and the judgement of God, insomuch that at this time, through my fear of miscarrying for ever, should I now die, I was as one dead before death came, and was as if I had felt myself already descending into the pit; methought, I said, there was no way, but to hell I must. But, behold! just as I was in the midst of those fears, these words of the angels, carrying Lazarus into Abraham's bosom, darted in upon me, as who should say, *So it shall be with thee, when thou dost leave this world.* This did sweetly revive my spirits, and help me to hope in God; which when I had with comfort mused on a

1Cor. 15. 55. while, that word fell with great weight upon my mind, *O death, where is thy sting? O grave, where is thy victory?* At this I became both well in body and mind at once; for my sickness did presently vanish, and I walked comfortably in my work for God again.

261. At another time, though just before I was pretty well and savoury in my spirit, yet suddenly there fell upon me a great cloud of darkness, which did so hide from me the things of God and Christ, that I was as if I had never seen or known them in my life: I was also so over-run in my soul with a senseless heartless frame of spirit, that I could not feel my soul to move or stir after grace and life by Christ: I was as if my loins were broken, or as if my hands and feet had been tied or bound with chains. At this time also I felt some weakness to seize upon my outward man, which made still the other affliction the more heavy and uncomfortable to me,

262. After I had been in this condition some three or four days, as I was sitting by the fire, I suddenly felt this word to sound in my heart, *I must go to Jesus*: at this my former darkness and Atheism fled away, and the blessed things of heaven were set within my view. While I was on this sudden thus overtaken with surprise, Wife, said I, is there ever such a scripture, *I must go to Jesus*? She said, she could not tell; therefore I stood musing still, to see if I could remember such a place: I had not sat above two or three minutes, Heb. 12. 22, 25. but that came bolting in upon me, *And to an innumerable company of angels*: and withal, Hebrews xii. about the Mount Sion was set before mine eyes.

263. Then with joy I told my wife, *O now I know, I know!* But that night was a good night to me; I never had but few better; I longed for the company of some of God's people, that I might have imparted unto them what God had shewed

shewed me Christ was a precious Christ to my soul that night: I could scarce lie in my bed for joy, and peace, and triumph, through Christ. This great glory did not continue upon me until morning; yet the 12th of the author to the Hebrews, was a blessed scripture to me for many days together after this.

264. The words are these, *Ye are come to Mount Sion, to the city of the living God, to the heavenly Jerusalem, and to an innumerable company of angels to the general assembly and church of the first-born, which are written in heaven, to God the judge of all, and to the spirits of just men made perfect, to Jesus the mediator of the new testament, and to the blood of sprinkling, that speaketh better things than that of Abel.* Through this blessed sentence, the Lord led me over and over, first to this word, and then to that, and shewed me wonderful glory in every one of them. These words also have oft, since this time, been great refreshment to my spirit. Blessed be God for having mercy on me.

A brief account of the author's call to the work of the ministry.

265. **A**ND now I am speaking my experience, I will in this place thrust in a word or two concerning my preaching the word, and of God's dealing with me in that particular also: for after I had been about five or six years awakened, and helped myself to see both the want and worth of Jesus Christ our Lord, and also enabled to venture my soul upon him, some of the most able among the saints with us, I say, the most able for judgement and holiness of life, as they conceived, did perceive that God had counted me worthy to understand something of his will in his holy and blessed word, and had given me utterance, in some measure, to express what I saw to others for edification; therefore they desired me, and that with
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much earnestness, that I would be willing at some times to take in hand, in one of the meetings, to speak a word of exhortation unto them.

266. The which, though at the first it did much dash and abash my spirit, yet being still by them desired and intreated, I consented to their request, did twice, at two several assemblies, but in private, though with much weakness and infirmity, discover my gift amongst them: at which they not only seemed to be, but did solemnly protest, as in the sight of the great God, they were both affected and comforted; and gave thanks to the Father of mercies for the grace bestowed on me.

267. After this, sometimes, when some of them did go into the country to teach, they would also that I should go with them; where, though as yet I did not, nor durst not, make use of my gift in an open way, yet more privately still, as I came amongst the good people in those places, I did sometimes speak a word of admonition unto them also; the which they, as the other, received, with rejoicing at the mercy of God to me-ward, professing their souls were edified thereby.

268. Wherefore, to be brief, at last, being still desired by the church, after solemn prayer to the Lord, with fasting, I was more particularly called forth, and appointed to a more ordinary and public preaching the word, not only to and amongst them that believed, but also to offer the gospel to those who had not yet received the faith thereof. About which time I did evidently find in my mind, a secret pricking foreward thereto; though, I bless God, not for desire of vain glory; for at that time I was most sorely afflicted with the fiery darts of the devil, concerning my eternal state.

269. But yet I could not be content, unless I was found in the exercise of my gift; unto which also I was greatly animated, not only by the continual desires of the godly, but also by that saying of

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Paul to the Corinthians, *I beseech you, brethren,* 1 Cor. 16. you know the household of Stephanus, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints, that ye submit yourselves unto such, and to every one that helpeth with us, and laboureth. 15, 16.

270. By this text I was made to see, that the Holy Ghost never intended that men who have gifts and abilities should bury them in the earth, but rather did command and stir up such to the exercise of their gift; and also did commend those that were apt and ready so to do. *They have addicted themselves to the ministry of the saints.* This scripture, in these days, did continually run in my mind, to encourage me, and strengthen me in this my work for God. I have also been encouraged from several other scriptures, and examples of the godly, both specified in the word and other ancient histories, Acts viii. 4. and xviii. 24, 25. 1 Pet. iv. 10. Rom. xii. 6. Fox's Acts and Mon.

271, Wherefore, though of myself of all the saints the most unworthy, yet I, but with great fear and trembling at the sight of my own weakness, did set upon the work; and did, according to my gift, and the proportion of my faith, preach that blessed gospel that God has shewed me in the holy word of truth. Which when the country understood, they came in to hear the word by hundreds, and that from all parts; though upon divers and sundry accounts.

272. And I thank God he gave unto me some measure of bowels and pity for their souls; which also did put me forward to labour, with great diligence and earnestness, to find out such a word as might, if God would bless it, lay hold of, and awaken the conscience. In which also the good Lord had respect to the desire of his servant: for I had not preached long, before some began to be touched, and be greatly afflicted in their minds, at the

the apprehension of the greatness of their sin, and of their need of Jesus Christ.

273. But I first could not believe that God should speak by me to the heart of any man, still counting myself unworthy. Yet those who thus were touched, would love me, and have a particular respect for me; and though I did put it from me, that they should be awakened by me, still they would confess it, and affirm it before the saints of God: they would also bless God for me, unworthy wretch that I am! and count me God's instrument that shewed to them the way of salvation.

274. Wherefore seeing them in both their word and deeds to be so constant, and also in their hearts so earnestly pressing after the knowledge of Jesus Christ, rejoicing that ever God did send me where they were; then I began to conclude it might be so, that God had owned in his work such a foolish one as I; and then came that word of God to my heart, with much sweet refreshment, *The blessing of them that were ready to perish is come upon me; yea, I caused the widow's heart to sing for joy.*

Joh 29.
13.

275. At this therefore I rejoiced: yea, the tears of those whom God did awaken by my preaching, would be both solace and encouragement to me; *2Cor. 22.* for I thought on those sayings, *Who is he that maketh me glad, but the same that is made sorry by me?* and again, *Though I be not an apostle to others, yet doubtless I am unto you; for the seal of my apostleship are ye in the Lord.* These things therefore were as another argument unto me, that God had called me to, and stood by me in this work.

1Cor. 9.
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276. In my preaching of the word, I took special notice of this one thing, namely, that the Lord did lead me to begin where his word begins with sinners; that is, to condemn all flesh, and to open and alledge, that the curse of God by the law doth belong to, and lay hold on all men as they come into the world, because of sin. Now this part of my work

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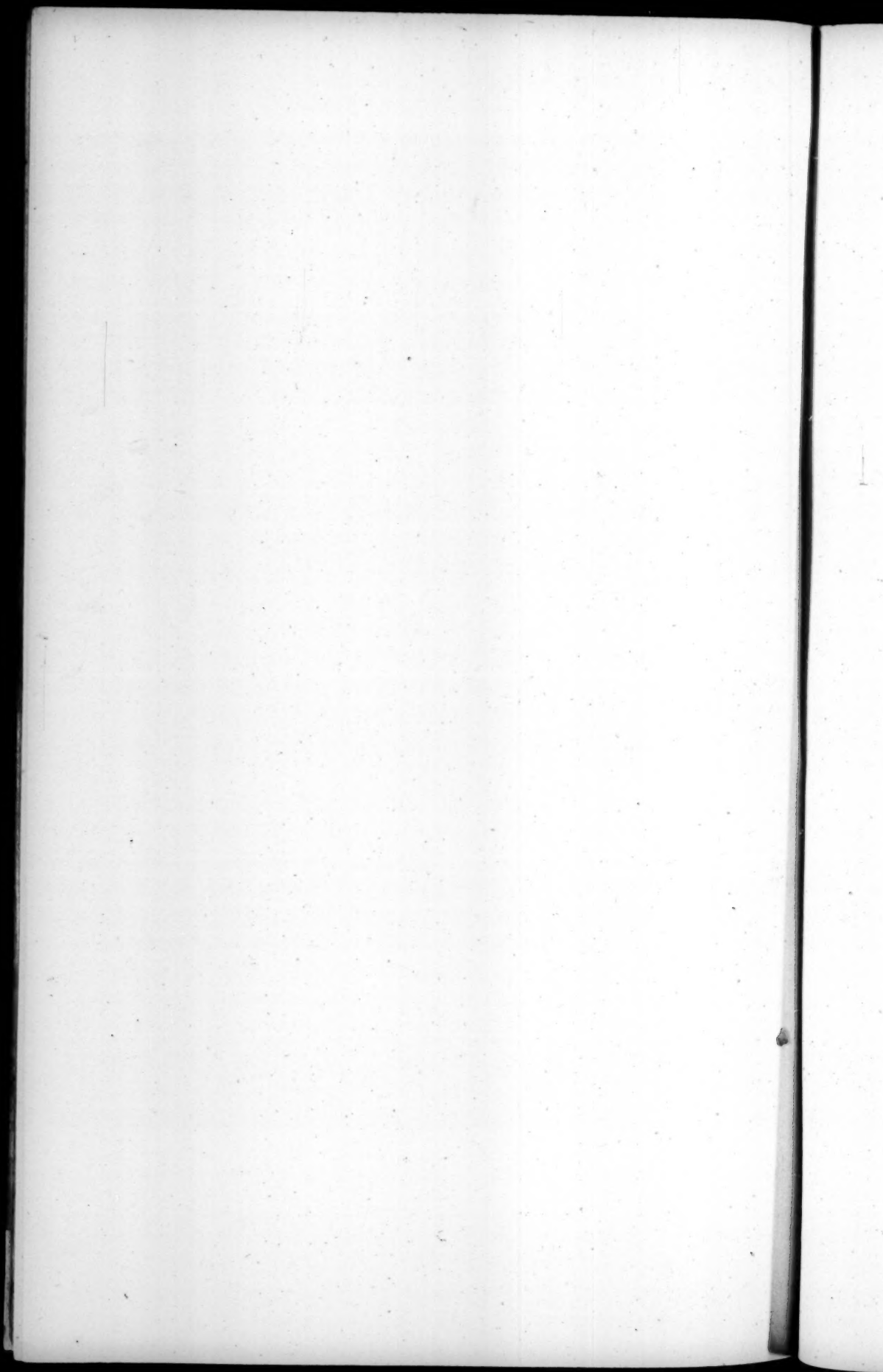
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commendation of every unadvised Christian, to the endangering of a poor creature to fall into the condemnation of the devil.

303. I saw therefore that he that hath gifts, had need be let into a sight of the nature of them; to wit, that they come short of making of him to be in a truly saved condition, lest he rest in them, and so fall short of the grace of God.

304. He hath also cause to walk humbly with God, and be little in his own eyes, and to remember withal, that his gifts are not his own, but the church's; and that by them he is made a servant to the church; and he must give at last an account of his stewardship unto the Lord Jesus; and to give a good account, will be a blessed thing.

305. Let all men therefore prize a little with the fear of the Lord. Gifts indeed are desirable; but yet great grace and small gifts are better than great gifts and no grace. It doth not say, The Lord gives gifts and glory; but, The Lord gives grace and glory: and blessed is such an one to whom the Lord gives grace, true grace, for that is a certain fore-runner of glory.

306. But when Satan perceived that his thus tempting and assaulting of me would not answer his design, to wit, to overthrow the ministry, and make it ineffectual, as to the ends thereof; then he tried another; which was, to stir up the minds of the ignorant and malicious, to load me with slanders and reproaches. Now therefore I may say, that what the devil could devise, and his instruments invent, was whirled up and down the country against me, thinking, as I said, that by that means they should make my ministry to be abandoned.

307. It began therefore to be rumoured up and down among the people, that I was a witch, a jesuit, a highwayman, and the like.

308. To all which, I shall only say, God knows that I am innocent. But as for mine accusers, let

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them provide themselves to meet me before the tribunal of the Son of God, there to answer for all these things, with all the rest of their iniquities, unless God shall give them repentance, for the which I pray with all my heart.

309. But that which was reported with the boldest confidence, was, that I had my misses, my whores, my bastards, yea, two wives at once, and the like. Now these slanders, with the other, I glory in, because but slanders, foolish or knavish lies, and falsehoods cast upon me by the devil and his seed. And should I not be dealt with thus wickedly by the world, I should want one sign of
Mat. 5. a faint, and a child of God: *Blessed are ye, said*
10, 11. the Lord Jesus, *when men shall revile you, and persecute you, and shall say all manner of evil of you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*

310. These things therefore, upon mine own account, trouble me not; no though they were twenty times more than they are. I have a good conscience, and whereas they speak evil of me, as an evil doer, they shall be ashamed that falsely accuse my good conversation in Christ.

311. So then, what shall I say to those that have thus bespattered me? Shall I threaten them? shall I chide them? shall I flatter them? shall I intreat them to hold their tongues? No, not I; were it not for that these things make them ripe for damnation that are the authors and abettors, I would say unto them, *Report it*, because it will increase my glory.

312. Therefore I bind these lies and slanders to me as an ornament; it belongs to my Christian profession to be vilified, slandered, reproached, and reviled; and since all this is nothing else, as my God and my conscience do bear me witness, I rejoice in reproaches for Christ's sake.

313. I also call all those fools, or knaves, that have thus made it any thing of their business, to affirm any of these things aforementioned of me, namely, that I have been naught with other women, or the like, when they have used to the utmost of their endeavours, and made the fullest inquiry that they can, or prove against me truly, that there is any woman in heaven, or earth, or hell, that can say, I have, at any time, in any place, by day or night, so much as attempted to be naught with them. And speak I thus, to beg mine enemies into a good esteem of me? No, not I: I will in this beg relief of no man: believe or disbelieve me in this, all is a-case to me.

314. My foes have missed their mark in this their shooting at me. I am not the man. I wish that they themselves be guiltless. If all the fornicators and adulterers in England were hanged up by the neck till they be dead, John Bunyan, the object of their envy, would be still alive, and well. I know not whether there be such a thing as a woman breathing under the copes of heaven, but by their apparel, their children, or by common fame, except my wife.

315. And in this I admire the wisdom of God, that he made me shy of women from my first conversion until now. These know, and can also bear me witness, with whom I have been most intimately concerned, that it is a rare thing to see me carry it pleasant towards a woman: the common salutation of women I abhor, it is odious to me in whomsoever I see it. Their company alone I cannot away with. I seldom so much as touch a woman's hand: for I think these things are not so becoming me. When I have seen good men salute those women that they have visited, or that they have visited them, I have at times made my objection against it; and when they have answered, that it was but a piece of civility; I have told them it is

not a comely sight. Some indeed have urged the holy kifs. But then I have asked, why they made baulks? why they did salute the most handsome, and let the ill-favoured go? Thus how laudable soever such things have been in the eyes of others, they have been unseemly in my sight.

316. And now for a wind-up in this matter, I called not only men, but angels, to prove me guilty of having carnally to do with any woman save my wife. Nor am I afraid to do it a second time, knowing that I cannot offend the Lord in such a case, to call God for a record upon my soul, that in these things I am innocent. Not that I have been thus kept because of any goodness in me more than any other, but God has been merciful to me, and has kept me: to whom I pray that he will keep me still, not only from this, but from every evil way and work, and preserve me to his heavenly kingdom. Amen.

317. Now, as Satan endeavoured, by reproaches and slanders, to make me vile among my countrymen, that, if possible, my preaching might be made of none effect; so there was added hereto, a long and tedious imprisonment, that thereby I might be frightened from my service for Christ, and the world terrified and made afraid to hear me preach. Of which, I shall in the next place, give you a brief account.

A brief account of the author's imprisonment.

318. **H**AVING made profession of the glorious gospel of Christ a long time, and preached the same about five years, I was apprehended at a meeting of good people in the country; among whom, had they let me alone, I should have preached that day; but they took me away from amongst them, and had me before a justice; who, after I had offered security for my appearing the next sessions, yet committed me, because my sureties would

would not consent to be bound, that I should preach no more to the people.

319. At the sessions after, I was indicted for an upholder and maintainer of unlawful assemblies and conventicles, and for not conforming to the national worship of the church of England; and after some conference there with the justices, they taking my plain dealing with them for a confession, as they termed it, "of the indictment, did sentence me to a perpetual banishment, because I refused to conform." So being again delivered up to the gaoler's hands, I was had home to prison; and there have lain now complete twelve years, waiting to see what God would suffer these men to do with me.

320. In which condition I have continued with much content, through grace: but have met with many turnings and goings upon my heart, both from the Lord, Satan, and my own corruptions: by all which, glory be to Jesus Christ, I have also received, among many things, much conviction, instruction, and understanding: of which at large I shall not here discourse; only give you a hint or two, a word that may stir up the godly to bless God and to pray for me; and also to take encouragement, should the case be their own, *not to fear what man can do unto them.*

321. I never had in all my life so great an inlet into the word of God as now. Those scriptures that I saw nothing in before, are made in this place and state to shine upon me. Jesus Christ also was never more real and apparent than now: here I have seen and felt him indeed. O that word! *We have not preached unto you cunningly devised fables, and that, God raised Christ from the dead, and gave him glory, that your faith and hope might be in God,* were blessed words unto me in this my imprisoned condition. 2 Pet. 1. 16.
1 Pet. 1. 21

322. These three or four scriptures also have been

been great refreshments in this condition to me, John xiv. 1, 2, 3, 4. John xvi. 33. Col. iii. 3, 4. Heb. xii. 22, 23, 24. So that sometimes, when I have been in the favour of them, I have been able to laugh at destruction, and to fear neither the horse nor his rider. I have had sweet sights of the forgiveness of my sins in this place, and of my being with Jesus in another world. O the Mount Sion, the heavenly Jerusalem, the innumerable company of angels, and God the judge of all, and the spirits of just men made perfect, and Jesus, have been sweet unto me in this place! I have seen that here, that I am persuaded I shall never, while in this world, be able to express. I

1 Pet. 1. 8. have seen a truth in this scripture, *Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.*

323. I never knew what it was for God to stand by me at all turns, and at every offer of Satan to afflict me, &c. as I have found him since I came in hither: for look how fears have presented themselves, so have supports and encouragements; yea, when I have started, even as it were at nothing else but my shadow, yet God, as being very tender of me, hath not suffered me to be molested, but

2 Cor. 1. 5. would, with one scripture or another, strengthen me against all, inasmuch that I have often said, **Eccl. 7. 14.** *Were it lawful, I could pray for greater trouble, for the greater comfort's sake.*

324. Before I came to prison, I saw what was a-coming; and had especially two considerations warm upon my heart. The first was, how to be able to encounter death, should that be here my portion. For the first of these, that scripture, was great information to me, namely, to pray to God

Col. 1. 11. *to be strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.* I could seldom go to prayer before

fore I was imprisoned, but for not so little as a year together, this sentence, or sweet petition, would, as it were, thrust itself into my mind, and persuade me, that if ever I would go through long-suffering I must have patience, especially if I would endure it joyfully.

325. As to the second consideration, that saying was of great use to me, *But we had the sentence of death in ourselves, that we might not trust in ourselves, but in God, that raiseth the dead.* By this scripture I was made to see, that if ever I would suffer rightly, I must first pass a sentence of death upon every thing that can properly be called a thing of this life; even to reckon myself, my wife, my children, my health, my enjoyments, and all as dead to me, and myself as dead to them. 2 Cor. 1. 9.

326 The second was, to live upon God that is invisible; as Paul said in another place, the way not to faint, is to look, not at the things which are seen: but at the things which are not seen, For the things which are seen, are temporal; but the things which are not seen, are eternal. And thus I reasoned with myself: If I provide only for a prison, then the whip comes at unawares; and so doth also the pillory. Again, if I only provide for these, then I am not fit for banishment. Further, if I conclude that banishment is the worst, then if death come I am surpris'd. So that I see the best way to go through sufferings, is to trust in God through Christ, as touching the world to come: and, as touching this world, to count the grave my house, to make my bed in darkness, and to say to corruption, Thou art my father: and to the worm, Thou art my mother and sister; that is, to familiarize these things to me. 2 Cor. 4. 18.

327. But notwithstanding these helps, I found myself a man incompass'd with infirmities. The parting with my wife and poor children hath often been to me, in this place, as the pulling the flesh from my bones; and that not only because I am
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somewhat too too fond of these great mercies, but also because I should have often brought to my mind the many hardships, miseries, and wants, that my poor family was like to meet with; especially my poor blind child, who lay nearer my heart than all I had beside. O! the thoughts of the hardship I thought my blind one might go under, would break my heart to pieces.

328. Poor child, thought I, what sorrow art thou like to have for thy portion in this world! Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow upon thee. But yet recalling myself, thought I, I must venture you all with God, tho' it goeth to the quick to leave you. O! I saw in this condition I was as a man who was pulling down his house upon the head of his wife and children; yet thought I, I must do it, I must do it. And now I thought on those two milch kine that were to carry the ark of God into another country, to leave their calves behind them.

1 Sam.

6. 10, 11,

12.

329. But that which helped me in this temptation, was divers considerations, of which three in special here I will name. The first was, the consideration of those two scriptures, *Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me:* And again, *The Lord said, Verily it shall go well with thy remnant: verily, I will cause the enemy to intreat thee well in the time of evil, &c.*

Jer. 49.

11. & 15.

11.

330 I had also this consideration, that if I should now venture all for God, I engaged God to take care of my concernments; but if I forsook him and his ways, for fear of any trouble that should come to me or mine, then I should not only falsify my profession, but should count also that my concernments were not so sure, if left at God's feet, whilst I stood to and for his name, as they would be, if they

they were under my own care, though with the denial of the way of God. This was a smarting consideration, and as spurs unto my flesh. That scripture also greatly helped it to fasten the more upon me, where Christ prays against Judas, that God would disappoint him in his selfish thoughts, which moved him to sell his master. Pray read it soberly, Psal. cix. 6, 7, 8. &c.

331. I had also another consideration, and that was, the dread of the torments of hell, which I was sure they must partake of, that for fear of the cross, do shrink from their profession of Christ, his words and laws, before the sons of men. I thought also of the glory that he had prepared for those that in faith, and love, and patience, stood to his ways before them. These things, I say, have helped me, when the thoughts of the misery that both my self and mine might, for the sake of my profession, be exposed to, hath lain pinching on my mind.

332. When I have indeed conceited, that I might be banished for my profession, then I have thought of that scripture, *They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins, and goat-skins, being destitute, afflicted, tormented, of whom the world was not worthy; for all they thought they were too bad to dwell and abide amongst them.* I have also thought of that saying, *The Holy Ghost witnesseth in every city, that bonds and afflictions abide me.* I have verily thought, that my soul and it have sometimes reasoned about the sore and sad estate of a banished and exiled condition, how they are exposed to hunger, to cold, to perils, to nakedness, to enemies, and a thousand calamities: and at last, it may be to die in a ditch, like a poor forlorn and desolate sheep. But I thank God, hitherto I have not been moved by these most delicate reasonings, but have rather by them more approved my heart to God.

333. I will tell you a pretty business; I was once above all the rest, in a very sad and low condition for many weeks; at which time also I being but a young prisoner, and not acquainted with the laws, had this laid much upon my spirit, "That my imprisonment might end at the gallows for ought that I could tell." Now therefore Satan laid hard at me, to beat me out of heart, by suggesting thus unto me: "But how if, when you come indeed to die, you should be in this condition; that is, as not to favour the things of God, nor to have any evidence upon your soul for a better state hereafter?" for indeed at that time all the things of God were hid from my soul.

334. Wherefore, when I at first began to think of this, it was a great trouble to me; for I thought with myself, that in the condition I now was in, I was not fit to die; neither indeed did think I could, if I should be called to it; besides, I thought with myself, if I should make a scrambling shift to clamber up the ladder, yet I should, either with quaking, or other symptoms of fainting, give occasion to the enemy to reproach the way of God and his people, for their timorousness. This therefore by with great trouble upon me; for methought I was ashamed to die with a pale face, and tottering knees in such a case as this.

335. Wherefore I prayed to God, that he would comfort me, and give strength to do and suffer what he should call me to. Yet no comfort appeared, but all continued hid. I was also at this time so really possessed with the thought of death, that oft I was as if I was on a ladder with a rope about my neck. Only this was some encouragement to me, I thought I might now have an opportunity to speak my last words unto a multitude which I thought would come to see me die; and thought I, if it must be so, if God will but convert one soul by my last words, I shall not count my life thrown away, nor lost.

336. But yet all the things of God were kept out of my sight, and still the tempter followed me with, "But whither must you go when you die? What will become of you? Where will you be found in another world? What evidence have you for heaven and glory, and an inheritance among them that are sanctified?" Thus was I tossed for many weeks, and knew not what to do: at last this consideration fell with weight upon me, "That it was for the word and way of God that I was in this condition; wherefore I was engaged not to flinch an hair's breadth from it."

337. I thought also, that God might chuse whether he would give me comfort now, or at the hour of death; but I might not therefore chuse whether I would hold my profession or no. I was bound, but he was free: yea, 'twas my duty to stand to his word, whether he would ever look upon me, or save me at the last; wherefore thought I, save the point being thus, I am for going on, and venturing my eternal state with Christ, whether I have comfort here or no. If God doth not come in, thought I, "I will leap off the ladder, even blind-fold, into eternity; sink or swim, come heaven, come hell. Lord Jesus, if thou wilt catch me, do; if not, I will venture for thy name."

338. I was no sooner fixed upon this resolution, but the word dropped upon me, *Doth Job serve God for nought?* as if the accuser had said, "Lord, Job is no upright man: he serves thee for by-respects; hast thou not made an hedge about him?" &c. *But put forth now thine hand, and touch all that he hath, and he will curse thee to thy face.* How now, thought I, is this the sign of an upright soul, to desire to serve God when all is taken from him? Is he a godly man that will serve God for nothing rather than give out? Blessed be God; then, I hope I have an upright heart; for I

am resolved (God giving me strength) never to deny my profession, though I had nothing at all for my pains. And as I was thus considering, that scripture was set before me, Ps. 44. 12. &c.

339. Now was my heart full of comfort; for I hoped it was sincere. I would not have been without this trial for much: I am comforted every time I think of it; and I hope I shall bless God for ever, for the teaching I have had by it. Many more of the dealings of God towards me, I might relate: *But these out of the spoils won in battle* 1 Chron. 26. 27. *have I dedicated to maintain the house of God.*

The CONCLUSION.

1. **O**F all the temptations that ever I met with in my life, to question the being of God, and truth of his gospel, is the worst, and the worst to be born. When this temptation comes, it takes away my girdle from me, and removeth the foundation from under me. O, I have often thought of that word, *Have your loins girt about with truth;* and of that, *When the foundations are destroyed, what can the righteous do?*

2. Sometimes, when, after sin committed, I have looked for sore chastisement from the hand of God, the very next that I have had from him hath been the discovery of his grace. Sometimes, when I have been comforted, I have called myself a fool for my so sinking under trouble. And then again, when I have been cast down, I thought I was not wise to give such way to comfort. With such strength and weight have both these been upon me.

3. I have wondered much at this one thing, that though God doth visit my soul with never so blessed a discovery of himself, yet I have found again, that such hours have attended me afterwards that I have been in my spirit so filled with darkness,

ness, that I could not so much as once conceive, what that God and that comfort was, with which I have been refreshed.

4. I have sometimes seen more in a line of the Bible, than I could well tell how to stand under; and yet at another time the whole Bible hath been to me as dry as a stick; or rather, my heart hath been so dead and dry unto it, that I could not conceive the least dram of refreshment, though I have looked it all over.

5. Of all fears, they are best that are made by the blood of Christ; and of all joy, that is the sweetest that is mixed with mourning over Christ: Oh! it is a goodly thing to be on our knees, with Christ in our arms, before God. I hope I know something of these things.

6. I find to this day seven abominations in my heart: 1. Inclining to unbelief. 2. Suddenly to forget the love and mercy that Christ manifesteth. 3. A leaning to the works of the law. 4. Wanderings and coldness in prayer. 5. To forget to watch for that I pray for. 6. Apt to murmur because I have no more, and yet ready to abuse what I have. 7. I can do none of those things which God commands me, but my corruptions will thrust in themselves: *When I would do good, evil is present with me.*

7. These things I continually see and feel, and am afflicted and oppressed with; yet the wisdom of God doth order them for my good. 1. They make me abhor myself. 2. They keep me from trusting my heart. 3. They convince me of the insufficiency of all inherent righteousness. 4. They shew me the necessity of flying to Jesus. 5. They press me to pray unto God. 6. They shew me the need I have to watch and be sober. 7. And provoke me to pray unto God, through Christ, to help me, and carry me through this world.

A CON.

A CONTINUATION of Mr BUNYAN's life; beginning where he left off, and concluding with the time and manner of his death and burial, together with his true character, &c.

REader, The painful and industrious author of this book has already given you a faithful and very moving relation of the beginning and middle of the days of his pilgrimage on earth: and since there yet remains somewhat worthy of notice and regard, which occurred in the last scene of his life; the which, for want of time, or fear some over-censorious people should impute it to him as an earnest coveting of praise from men, he has not left behind him in writing; wherefore, as a true friend, and long acquaintance of Mr Bunyan's that his good end may be known, as his evil beginning, I have taken upon me, from my knowledge, and the best account given by other of his friends, to piece this to the thread, too soon broke off, and so lengthen it out to his entering upon eternity.

He has told you at large, of his birth and education; the evil habits and corruptions of his youth; the temptations he struggled and conflicted so frequently with; the mercies, comforts, and deliverances, he found; how he came to take upon him the preaching of the gospel; the slanders, reproaches and imprisonments that attended him, and the progress he notwithstanding made, by the assistance of God's grace, no doubt to the saving of many souls; Therefore take these things, as he himself has methodically laid them down in the words of verity; and so I pass on as to what remains.

After his being freed from his twelve years imprisonment, and upwards, for nonconformity, wherein he had time to furnish the world with fundry good books, &c. and by his patience, to move Dr Barlow, the then Bishop of Lincoln, and other

other churchmen, to pity his hard and unreasonable sufferings, so far as to stand very much his friends, in procuring his enlargement, or there perhaps he had died, by the noisomeness and ill usage of the place; being now, I say, again at liberty, and having, through mercy, shaken off his bodily fetters, for those upon his soul were broken before, by the abounding grace that filled his heart, he went to visit those that had been a comfort to him in his tribulation, with a Christian-like acknowledgement of their kindness and enlargement of charity; giving encouragement by his example, if it happened to be their hard lumps to fall into affliction or trouble, then to suffer patiently for the sake of a good conscience, and for the love of God in Jesus Christ, towards their souls, and by many cordial persuasions, supported some, whose spirits began to sink low, through the fear of danger that threatened their worldly concernment; so that the people found a wonderful consolation in his discourse and admonitions.

As often as opportunity would admit, he gathered them together, though the law was then in force against meetings, in convenient places, and fed them with the sincere milk of the word, that they might grow up in grace thereby. To such as were any where taken and imprisoned upon these accounts, he made it another part of his business to extend his charity, and gather relief for such of them as wanted.

He took great care to visit the sick, and strengthen them against the suggestions of the tempter, which at such times are very prevalent; so that they had cause for ever to bless God, who had put into his heart, at such a time, to rescue them from the power of the roaring lion, who sought to devour them. Nor did he spare any pains or labour in travel, though to the remote counties, where he knew, or imagined, any people might stand in need of

of his assistance; insomuch that some of these visitations that he made, which were two or three every year, some (though in jeering manner no doubt) gave him the epithet of *Bishop Bunyan*, whilst others envied him for his so earnestly labouring in Christ's vineyard; yet the seed of the word he all this while sowed in the hearts of his congregation, watered with the grace of God, brought forth in abundance, in bringing in disciples to the church of Christ.

Another part of his time he spent in reconciling differences, by which he hindered many mischiefs, and saved some families from ruin; and in some fallings-out, he was uneasy till he found a means to labour a reconciliation, and become a peacemaker, on whom a blessing is promised in holy writ: and indeed, in doing this good office, he may be said to sum up his days, it being the last undertaking of his life, as will appear in the close of this paper.

When in the late reign, liberty of conscience was unexpectedly given and indulged to Dissenters of all persuasions, his piercing wit penetrated the vale, and found that it was not for the Dissenters sake they were so suddenly freed from the persecutions that had long lain heavy upon them, and set in a manner on an equal foot with the church of England, which the Papists were undermining, and about to subvert: he foresaw all the advantages that could redound to the Dissenters, would have been no more than what Polyphemus, the monstrous giant of Sicily, would have allowed Ulysses, viz. That he would eat his men first, and do him the favour of being eaten last. For although Mr Bunyan, following the examples of others, did lay hold of this liberty, as an acceptable thing in itself, knowing God is the only lord of conscience, and that it is good at all times to do according to the dictates of a good conscience, and
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that the preaching the glad tidings of the gospel is beautiful in the preacher; yet in all this he moved with caution and a holy fear, earnestly praying for averting the impendent judgements, which he saw, like a black tempest, hanging over our heads, for our sins, and ready to break upon us, and that the Ninevites remedy was now highly necessary. Hereupon he gathered his congregation at Bedford, where he mostly lived, and had lived and spent the greatest part of his life; and there being no convenient place to be had for the entertainment of so great a confluence of people as followed him, upon the account of his teaching, he consulted with them for the building of a meeting-house; to which they made their voluntary contributions, with all cheerfulness and alacrity; and the first time he appeared there to edify, the place was so thronged, that many were constrained to stay without, though the house was very spacious, every one striving to partake of his instructions, that were of his persuasion, and shew their good will towards him, by being present at the opening of the place. And here he lived in much peace and quiet of mind, contenting himself with that little God had bestowed upon him, and sequestering himself from all secular employments, to follow that of his call to the ministry; for as God said to Moses, he that made the lips and heart, can give eloquence and wisdom, without extraordinary acquirements in an university.

During these things, there were regulators sent into all cities and towns-corporate, to new-model the government in the magistracy, &c. by turning out some, and putting in others. Against this Mr Bunyan expressed his zeal with some warmth, as foreseeing the bad consequence that would attend it, and laboured with his congregation to prevent their being imposed on in this kind: and when a great man in those days, coming to Bedford upon

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some such errand, sent for him, as it is supposed, to give him a place of public trust, he would by no means come at him, but sent his excuse.

When he was at leisure from writing and teaching, he often came up to London, and there went among the congregations of the Nonconformists, and used his talents to the great good-liking of the hearers; and even some, to whom he had been misrepresented, upon the account of his education, were convinced of his worth and knowledge in sacred things, as perceiving him to be a man of sound judgement, delivering himself plainly and powerfully; insomuch that many who came spectators for novelty, rather than to be edified and improved, went away well satisfied with what they heard; and wondered, as the Jews did at the Apostles, *viz*, whence this man should have these things; perhaps not considering that God more immediately assists those that make it their business industriously and chearfully to labour in his vineyard.

Thus he spent his latter years in imitation of his great Lord and Master, the ever-blessed Jesus; he went about doing good; so that the most prying critic, or even malice herself, is defied to find, even upon the narrowest search or observation, any sully or stain upon his reputation, with which he may be justly charged; and this we note, as a challenge to those that have had the least regard for him, or them of his persuasion, and have one way or other appeared in the front of those that oppressed him; and for the turning whose hearts, in obedience to the commission and commandment given him of God, he frequently prayed, and sometimes sought a blessing for them, even with tears; the effects of which they may, peradventure, though undeservedly, have found in their persons, friends, relations, estates; for God will hear the prayers of the faithful, and answer them, even for those that vex them, as it happened in the case of Job's praying
for

for the three persons that had been grievous in their reproach against him, even in the day of his sorrow,

But yet let me come a little nearer to particulars, and periods of time, for the better refreshing the memories of those that knew his labour and sufferings, and for the satisfaction of all that shall read this book.

After he was sensibly convicted of the wicked state of his life, and converted, he was baptized into the congregation, and admitted a member thereof, viz. in the year 1655, and became speedily a very zealous professor. But upon the return of King Charles to the crown in 1660, he was, on the 12th of November, taken, as he was edifying some good people that was got together to hear the word, and confined in Bedford gaol for the space of six years, till the act of indulgence to Dissenters being allowed, he obtained his freedom by the intercession of some in trust and power, that took pity of his sufferings. But within six years afterwards, he was again taken up, viz. in the year 1666, and was then confined for six years more; when the gaoler took such pity of his rigorous sufferings, that he did as the Egyptian gaoler did to Joseph, put all the care and trust in his hand. When he was taken this last time, he was preaching on these words, viz. *Dost thou believe on the Son of God:* and this imprisonment continued six years; and when this was over, another short affliction, which was an imprisonment of half a year, fell to his share. During these confinements, he wrote these following books, viz. *Of prayer by the Spirit, The Holy City's Resurrection, Grace abounding, Pilgrim's Progress, the first part.*

In the last year of his twelve years imprisonment, the pastor of the congregation at Bedford died, and he was chosen to that care of souls, on the 12th of December 1671. And in this charge he often had disputes with scholars that came to

oppose him, as supposing him an ignorant person; and though he argued plainly, and by scripture, without phrases and logical expressions, yet he non-plussed one who came to oppose him in his congregation, by demanding, Whether or no we had the true copies of the original scriptures? And another, when he was preaching, accused him of uncharitableness, for saying, *It was very hard for most to be saved*; saying, by that he went about to exclude most of his congregation. But he confuted him, and put him to silence, with the parable of the stony ground, and other texts out of the 13th of Matthew, in our Saviour's sermon out of a ship; all his methods being to keep close to the scriptures, and what he found not warranted there, himself would not warrant nor determine, unless in such cases as were plain, wherein no doubts or scruples did arise.

But not to make any further mention of this kind, it is well known, that this person managed all his affairs with such exactness, as if he had made it his study, above all other things, not to give occasion of offence, but rather suffer many inconveniencies to avoid it, being never heard to reproach or revile any, what injury soever he received, but rather to rebuke those that did. And as it was in his conversation, so it is manifested in those books he has caused to be published to the world; where, like the archangel disputing with Satan about the body of Moses, as we find it in the epistle of St Jude, he brings no railing accusation, but leaves the rebukers, those that persecuted him, to the Lord.

In his family he kept up a very strict discipline, in prayer and exhortations, being in this like Joshua, as that good man expresses it, *viz. Whatsoever others did; as for me and my house, we will serve the Lord.* And indeed a blessing waited on his labours and endeavours; so that his wife, as the Psalmist says, *was like a pleasant vine upon the wall*
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of his house, and his children like olive-branches round his table; for so shall it be with the man that fears the Lord: and though by reason of the many losses he sustained by imprisonment and spoil, of his chargeable sickness, &c. his earthly treasure swelled not to excess, he always had sufficient to live decently and creditably; and with that he had the greatest of all treasures, which is content: for, as the wise man says, *that is a continual feast.*

But where content dwells, even a poor cottage is a kingly palace; and this happiness he had all his life long, not so much minding this world, as knowing he was here as a pilgrim and stranger, and had no tarrying city, but looked for one not made with hands, eternal in the highest heavens. But at length, worn out with sufferings, age, and often teaching, the day of his dissolution drew near; and death, that unlocks the prison of his soul, to enlarge it for a more glorious mansion, put a stop to his acting his part on the stage of mortality; Heaven, like earthly princes, when it threatens war, being always so kind as to call home its ambassadors before it be denounced. And even the last act or undertaking of his was a labour of love and charity: for it so falling out, that a young gentleman, a neighbour of Mr Bunyan's, happening into the displeasure of his father, and being much troubled in his mind upon that account, as also for that he had heard his father purposed to disinherit him, or otherwise deprive him of what he had to leave, he pitched upon Mr Bunyan as a fit man to make way for his submission, and prepare his father's mind to receive him; and he, as willing to do any good office as it could be requested, as readily undertook it; and so riding to Reading in Berkshire, he there used such pressing arguments and reasons against anger and passion, as also for love and reconciliation, that the father was mollified, and his bowels yerned towards his returning son.

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But Mr Bunyan, after he had disposed all things to the best for accommodation, returning to London, and being overtaken with excessive rains, coming to his lodging extreme wet, fell sick of a violent fever; which he bore with much constancy and patience, and expressed himself as if he desired nothing more than to be dissolved, and be with Christ, in that case esteeming death as gain, and life only a tedious delaying felicity expected; and finding his vital strength decay, having settled his mind and affairs, as well as the shortness of time and the violence of his disease would admit, with a constant and Christian patience, he resigned his soul into the hands of his most merciful Redeemer, following his pilgrimage from the city of Destruction to the New Jerusalem, his better part having been all along there, in holy contemplation, pantings and breathings after the hidden manna, and water of life, as by many holy and humble consolations, expressed in his letters to several persons in prison, and out of prison; too many to be here inserted at present. He died at the house of one Mr Straddock, a grocer, at the Star on Snow-hill, in the parish of St Sepulchre, London, on the 12th of August 1688, and in the 60th year of his age, after ten days sickness; and was buried in the new burying-place near the Artillery Ground; where he sleeps to the morning of the resurrection, in hopes of a glorious rising to an incorruptible immortality of joy and happiness, where no more trouble and sorrow shall afflict him, but all tears be wiped away; when the just shall be incorporated as members of Christ their head, and reign with him as kings and priests for ever.

A brief character of Mr John Bunyan.

HE appeared in countenance to be of a stern and rough temper; but in his conversation mild and affable, not given to loquacity, or much discourse

discourse in company, unless some urgent occasion required it; observing never to boast of himself, or his parts, but rather seem low in his own eyes, and submit himself to the judgement of others; abhorring lying and swearing, being just in all that lay in his power to his word; not seeming to revenge injuries, loving to reconcile differences, and make friendship with all. He had a sharp quick eye, accomplished with an excellent discerning of persons, being of good judgement and quick wit. As for his person, he was tall of stature, strong boned, though not corpulent, somewhat of a ruddy face, with sparkling eyes, wearing his hair on his upper lip, after the old British fashion; his hair reddish, but in his latter days, time had sprinkled it with gray; his nose well set, but not declining or bending, and his mouth moderate large; his forehead something high, and his habit always plain and modest. And thus have we impartially described the internal and external parts of a person, whose death hath been much regretted; a person who had tried the smiles and frowns of time not puffed up in prosperity, nor shaken in adversity, always holding the golden mean.

*In him at once did three great worthies shine,
Historian, poet, and a choice divine.
Then let him rest in undisturbed dust,
Until the resurrection of the just.*

P O S T S C R I P T.

IN his pilgrimage God blessed him with four children; one of which, named *Mary*, was blind, and died some years before. His other children are *Thomas*, *Joseph*, and *Sarah*; and his wife *Elisabeth*, having lived to see him overcome his labour and sorrow, and pass from this life to receive the reward of his works, long survived him not; but in 1692 she died, to follow her faithful Pilgrim from

from this world to the other, whither he was gone before her, while his works remain for the edifying of the reader, and praise of the author. VALE.

Mr John Bunyan's dying sayings.

Of Sin.

SIN is the great block and bar to our happiness, the procurer of all miseries to man, both here and hereafter. Take away sin, and nothing can hurt us; for death temporal, and spiritual, and eternal is the wages of it.

Sin, and man for sin, is the object of the wrath of God. How dreadful therefore must his case be who continues in sin! for who can bear or grapple with the wrath of God!

No sin against God can be little; because it is against the great God of heaven and earth: but if the sinner can find out a little God, it may be easy to find out little sins.

Sin turns all God's grace into wantonness: it is the dare of his justice, the rape of his mercy, the jeer of his patience, the slight of his power, and the contempt of his love.

Take heed of giving thyself liberty of committing one sin, for that will lead thee to another, till by an ill custom it become natural.

To begin a sin is to lay a foundation for a continuance: this continuance is the mother of custom, and impudence at last the issue.

The death of Christ giveth us the best discovery of ourselves, in what condition we were, in that nothing could help us but that; and the most clear discovery of the dreadful nature of our sins: for if sin be so dreadful a thing as to wring the heart of the Son of God, how shall a poor wretched sinner be able to bear it?

Of Affliction.

Nothing can render affliction so unsupportable as the load of sin. Would you therefore be fitted

fitted for afflictions? be sure to get the burden of your sins laid aside, and then what affliction soever you may meet with will be very easy to you.

If thou canst hear and bear the rod of affliction which God shall lay upon thee, remember this lesson, Thou art beaten that thou mayst be better.

The Lord useth his flail of tribulation, to separate the chaff from the wheat.

The school of the cross is the school of light; it discovers the world's vanity, baseness, and wickedness, and lets us see more of God's mind. Out of dark affliction comes a spiritual light.

In times of affliction we commonly meet with the sweetest experiences of the love of God.

Did we heartily renounce the pleasures of this world, we should be very little troubled for our afflictions: that which renders an afflicted state so insupportable to many, is because they are too much addicted to the pleasures of this life, and so cannot endure that which makes a separation between them.

Of Repentance, and Coming to Christ.

THE end of affliction is the discovery of sin, and of that to bring us to a Saviour. Let us therefore, with the prodigal, return unto him, and we shall find ease and rest.

A repenting penitent, though formerly as bad as the worst of men, may by grace become as good as the best.

To be truly sensible of sin, is to sorrow for displeasing of God, to be afflicted that he is displeased by us, more than that he is displeased with us.

Your intentions to repentance, and the neglect of that soul saving duty, will rise up in judgement against you.

Repentance carries with it a divine rhetoric, and persuades Christ to forgive multitudes of sins committed against him.

T

Say

Say not with thyself, To-morrow I will repent; for it is thy duty to do it daily.

The gospel of grace and salvation is above all doctrines the most dangerous, if it be received in word only by graceless men; if it be not attended with a sensible need of a Saviour, and bring them to him. For such men as have only the notion of it are of all men most miserable; for by reason of their knowing more than Heathens, this shall only be their final portion, that they shall have greater stripes.

Of Prayer.

BEfore you enter into prayer, ask thy soul these questions: 1. To what end, O my soul, art thou retired into this place? Art thou not come to discourse the Lord in prayer? Is he present, will he hear thee? Is he merciful, will he help thee? Is thy business slight, is it not concerning the welfare of thy soul? What words wilt thou use to move him to compassion?

To make thy preparation complete, consider that thou art *but dust and ashes*, and he the great God, Father of our Lord Jesus Christ, *that clothes himself with light as with a garment*; that thou art a vile sinner, he a holy God; that thou art but a poor crawling worm, he the Omnipotent Creator.

In all your prayers forget not to thank the Lord for his mercies.

When thou prayest, rather let thy heart be without words, than thy words without an heart.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.

The spirit of prayer is more precious than treasures of gold and silver.

Pray often; for prayer is a shield to the soul, against Satan.

Of the Lord's day, Sermons, and Week-days.

HAve a special care to sanctify the Lord's day; for as thou keepest it, so it will be with thee all the week long.

Make the Lord's day the market for thy soul: let the whole day be spent in prayer, repetitions, or meditations: lay aside the affairs of the other part of the week: let the sermon thou hast heard be converted into prayer. Shall God allow thee six days, and wilt not thou afford him one?

In the church, be careful to serve God; for thou art in his eyes, and not in man's.

Thou mayst hear sermons often, and do well in practising what thou hearest; but thou must not expect to be told thee in a pulpit all that thou oughtest to do, but be studious in searching the scriptures, and reading good books. What thou hearest may be forgotten; but what thou readest may better be retained.

For sake not the public worship of God, lest God forsake thee, not only in public, but in private.

In the week-days, when thou risest in the morning, consider, 1. Thou must die. 2. Thou mayst die that minute. 3. What will become of thy soul. Pray often. At night consider, 1. What sins thou hast committed. 2. How often thou hast prayed. 3. What hath thy mind been bent upon. 4. What hath been thy dealing. 5. What thy conversation. 6. If thou callest to mind the errors of the day, sleep not without a confession to God, and a hope of pardon. Thus, every morning and evening, make up thy accounts with Almighty God, and thy reckoning will be the less at last.

Of the love of the World.

Nothing more hinders a soul from coming to Christ than a vain love of the world; and ti

a soul is freed from it, it can never have a true love for God.

What are the honours and riches of this world, when compared to the glories of a crown of life?

Love not the world; for it is a moth in a Christian's life.

To despise the world, is the way to enjoy heaven; and blessed are they who delight to converse with God by prayer.

What folly can be greater than to labour for the meat that perisheth, and neglect the food of eternal life?

God or the world must be neglected at parting-time; for then is the time of trial.

To seek yourself in this world is to be lost: and to be humble is to be exalted.

The epicure, that delighteth in the dainties of this world, little thinketh that those very creatures will one day witness against him.

Of Suffering.

IT is not every suffering that makes a martyr, but suffering for the word of God after a right manner; that is, not only for righteousness, but for righteousness sake; not only for truth, but out of love to truth; not only for God's word, but according to it; to wit, in that holy, humble, meek manner, as the word of God requireth.

It is a rare thing to suffer aright, and to have my spirit in suffering bent only against God's enemy, sin; sin in doctrine, sin in worship, sin in life, and sin in conversation.

The devil, nor men of the world, can kill thy righteousness, or love to it, but by thy own hand; or separate that and thee asunder without thy own act. Nor will he that doth indeed suffer for the sake of it, or out of love he bears thereto, be tempted to exchange it for the good will of all the world.

I have often thought that the best of Christians are found in the worst of times: and I have thought again, that one reason why we are no better, is because God purges us no more. Noah and Lot, who so holy as they in the time of their afflictions! and yet who so idle as they in the time of their prosperity!

Of Death and Judgement.

AS the devil labours by all means to keep out other things that are good, so to keep out of the heart as much as in him lies, the thoughts of passing from this life into another world; for he knows, if he can but keep them from the serious thoughts of death, he shall the more easily keep them in their sins.

Nothing will make us more earnest in working out the work of our salvation, than a frequent meditation of mortality: nothing hath greater influence for the taking off our hearts from vanities, and for the begetting in us desires after holiness.

O sinner, what a condition wilt thou fall into when thou departest this world, if thou depart unconverted! Thou hadst better have been smothered the first hour thou wast born; thou hadst better have been plucked one limb from another; thou hadst better have been made a dog, a toad, a serpent, than to die unconverted: and this thou wilt find true if thou repent not.

A man would be counted a fool to slight a judge before whom he is to have a trial of his whole estate. The trial we have before God is of other-guise importance; it concerns our eternal happiness or misery; and yet dare we affront him?

The only way for us to escape that terrible judgement, is to be often passing a sentence of condemnation upon ourselves here.

When the sound of the trumpet shall be heard,
which

which shall summon the dead to appear before the tribunal of God, the righteous shall hasten out of their graves, with joy, to meet their Redeemer in the clouds; others shall call to the hills and mountains to fall upon them, to cover them from the sight of their judge. Let us therefore in time be posing ourselves which of the two we shall be.

Of the Joys of Heaven.

THERE is no good in this life but what is mingled with some evil. Honours perplex, riches disquiet, and pleasures ruin health. But in heaven we shall find blessings in their purity, without any ingredient to imbitter, with every thing to sweeten them.

O! who is able to conceive the inexpressible inconceivable joys that are there? None but they who have tasted of them. Lord, help us to put such a value upon them here, that in order to prepare ourselves for them, we may be willing to forego the loss of all those deluding pleasures here.

How will the heavens echo of joy, when the bride, the Lamb's wife, shall come to dwell with her husband for ever!

Christ is the desire of nations, the joy of angels, the delight of the Father: what solace then must that soul be filled with, that hath the possession of him to all eternity!

O! what acclamations of joy will there be, when all the children of God shall meet together, without fear of being disturbed by the Antichristian and Cainish brood!

Is there not a time coming when the godly may ask the wicked, What profit they have in their pleasure? what comfort in their greatness? and what fruit in all their labour?

If you would be better satisfied what the beatifical vision means, my request is, that you would live holily, and go and see.

Of the Torments of Hell.

HHeaven and salvation is not surely more promised to the godly, than hell and damnation is threatened to, and shall be executed on the wicked.

When once a man is damned, he may bid adieu to all pleasures.

Oh! who knows the power of God's wrath? None but damned ones.

Sinners company are the devil and his angels, tormented in everlasting fire with a curse.

Hell would be a kind of paradise, if it were no worse than the worst of this world.

As different as grief is from joy, as torment from rest, as terror from peace, so different is the state of sinners from that of saints in the world to come.

A CONFESSION

(152)

A Confession of my FAITH,
AND
A Reason of my PRACTICE:

O R,

With who, and who not, I can hold church-fellowship, or the communion of saints.

Shewing, by divers arguments, that though I dare not communicate with the open profane, yet I can with those visible saints that differ about WATER-BAPTISM.

Wherein is also discoursed, Whether that be the entering ordinance into fellowship, or no.

I believe, and therefore have I spoken, Psal. cxvi. 10.

To the R E A D E R.

I Marvel not that both yourself and others do think my long imprisonment strange, or rather strangely of me for the sake of that; for verily I should also have done it myself, had not the Holy Ghost long since forbidden me, 1 Pet. iv. 12; 1 John 3. 13. Nay verily, that notwithstanding, had the adversary but fastened the supposition of guilt upon me, my long trials might by this time have put it beyond dispute. For I have not hitherto been so sordid, as to stand to a doctrine right or wrong; much less, when so weighty an argument as above eleven years imprisonment is continually dogging of me to weigh and pause, and pause again, the grounds and foundation of those principles for which I thus have suffered: but having, not only at my trial asserted them, but also since,
even

even all this tedious tract of time, in cool blood, a thousand times, by the word of God, examined them, and found them good, I cannot, I dare not now revolt, or deny the same, on pain of eternal damnation.

And that my principles and practice may be open to the view and judgement of all men, though they stand and fall to none but the word of God alone, I have, in this small treatise, presented to this generation, *A Confession of my Faith, and a Reason of my Practice in the worship of God*; by which, although it be brief, candid Christians may, I hope, without a violation to faith or love, judge I may have the root of the matter found in me.

Neither have I in this relation abusively presented my reader with other doctrines or practices than what I held, professed, and preached, when apprehended, and cast in prison. Nor did I then, or now, retain a doctrine besides, or which is not hereon grounded. The subject I should have preached upon, even then when the constable came, was, *Dost thou believe on the Son of God?* From whence I intended to shew the absolute need of faith in Jesus Christ; and that it was also a thing of the highest concern for men to inquire into, and to ask their own hearts, whether they had it or no?

Faith and holiness are my professed principles, with an endeavour, so far as in me lieth, to be at peace with all men. What shall I say, let mine enemies themselves be judges, if any thing in these following doctrines, or if ought that any man hath heard me preach, doth, or hath, according to the true intent of my words, savoured either of heresy or rebellion. I say again, let they themselves be judges, if ought they find in my writing or preaching doth render me worthy of almost twelve years imprisonment, or one that deserveth to be hanged, or banished for ever, according to their tremendous sentence. Indeed my principles

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are

are such, as lead me to a denial to communicate in the things of the kingdom of Christ, with the ungodly and open profane. Neither can I, in or by the superstitious inventions of this world, consent that my soul should be governed in any of my approaches to God, because commanded to the contrary, and commended for so refusing. Wherefore, excepting this one thing, for which I ought not to be rebuked. I shall, I trust, in despite of slander and falsehood, discover myself at all times a peaceable and an obedient subject. But if nothing will do, unless I make of my conscience a continual butchery, and slaughter-shop; unless, putting out my own eyes, I commit me to the blind to lead me, as I doubt is desired by some; I have determined, the Almighty God being my help and shield, yet to suffer, if frail life might continue so long, even till the moss shall grow on mine eyebrows, rather than thus to violate my faith and principles. *Will a man leave the snow of Lebanon, that cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Hath a nation changed their gods, which yet are no gods? For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God, for ever and ever.*

Micah 4.
5.

Jer. 18.
14.

Touching my practice as to communion with visible saints, although not baptized with water, I say it is my present judgement so to do; and am willing to render a farther reason therereof, shall I see the leading hand of God thereto.

Thine in bonds for the gospel,

JOHN BUNYAN.

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Confession of my F A I T H.

1. **I** BELIEVE, that there is but one only true God, and there is none other but he: *To us there is but one God, the Father, of whom are all things. And this is life eternal, that they might know thee the only true God. &c.*

Mark 12. 32. 1 Cor. 8. John 17. 3. Acts 17. 24.

2. I believe, that this God is almighty, eternal, invifible, incomprehenfible, &c. *I am the Almighty God, walk before me, and be thou perfect. The eternal, God is thy refuge. Now, unto the King eternal immortal, invifible, the only wife God, be honour and glory for ever and ever. Gen. 17. 1. Deut. 33. 26, 27. 1 Tim. 1. 17. Job. 11. 7. Rom. 11. 33.*

3. I believe, that this God is unfpeakably perfect in all his attributes, of power, wifdom, juftice, truth, holinefs, mercy, love, &c.: his power is faid to be eternal, his understanding and wifdom infinite; he is called the *juft Lord*, in oppofition to all things: he is faid to be truth itfelf, and the God thereof. There is none holy as the Lord. *God is love. Canft thou by fearching find out God? Canft thou find out the Almighty unto perfection? Rom. 1. 20. Pfalm 147. 5. Zeph. 3. 5. 2 Theff. 2. 10. Deut. 32. 4. Job 11. 7.*

4. I believe, that in the Godhead there are three perfons or fubfiftences: *There are three that bear record in heaven; the Father, the Word, and the Holy Ghoft: 1 John 5. 7. See alfo, Gen. 1. 26. chap. 3. 22. chap. 11. 7. and Ifa. 6. 8.*

5. I believe, that thefe three are, in nature,

essence, and eternity, equally one: *These three are one* 1 John 5. 7.

6. I believe, There is a world to come, Heb. 2. 5. chap. 7. 5.

7. I believe, that there shall be a resurrection of the dead, both of the just and unjust: *Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt. Marvel not at this. For the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation.* Acts 24. 15. Dan. 12. 2. John 5. 28.

8. I believe, that they that shall be counted worthy of that world, and of the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more; for they are equal to the angels, and are the children of God, being the children of the resurrection. Luke 10. 34. 35. 36.; John 10. 27, 28, 29; Rev. 7. 16. and 20, 6.

9. I believe, that those that die impenitent, shall be tormented with the devil and his angels, and shall be cast with them into the lake that burns with fire and brimstone, *where their worm dieth not, and the fire is not quenched.* Rev. 21. 8. Matth. 9. 43. 48. Matth. 25. 41. 46. John 5. 29.

10. I believe, that because God is naturally holy and just, even as he is good and merciful, therefore (all having sinned) none can be saved without the means of a Redeemer. *Then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom. We have redemption through his blood, even the forgiveness of our sins. For which, without shedding of blood, is no remission.* Job. 33. 24. Col. 1. 14 Heb. 9. 22.

11. I believe, that Jesus Christ our Lord himself is the Redeemer: *They remembered that God was their*

A Confession of my Faith.

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their rock, and the high God their Redeemer. Forasmuch as ye know, that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish, and without spot, Psal. 78. 35. 1 Pet. 1. 18, 19.

12. I believe, that the great reason why the Lord, the second person in the Godhead, did clothe himself with our flesh and blood, was that he might be capable of obtaining the redemption, that before the world, was intended for us. Forasmuch then as the children were made partakers of flesh and blood, he also himself likewise took part of the same; (mark) that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage. When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law. Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God; to make reconciliation for the sins of the people. For in that himself hath suffered being tempted, he is able also to succour them that are tempted. Christ hath redeemed us from the curse of the law, being made a curse for us. As it is written, Cursed is every one that is hanged on a tree. That the blessing of Abraham might come upon the Gentiles, through faith in Jesus Christ, Heb. 2. 14, 15. Gal. 4. 4. Heb. 2. 17, 18. Gal. 3. 13, 14.

13. I believe, that the time when he clothed himself with our flesh, was in the days of the reign of Cæsar Augustus; then, I say, and not till then was the Word made flesh, or clothed with our nature: And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world

world should be taxed. And Joseph went up from Galilee out of the city of Nazareth, unto Judah, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be taxed, with Mary his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. This child was he of whom godly Simeon was told by the Holy Ghost, when he said, That he should not see death until he had seen the Lord Christ. John 1. 14. ; 1 Tim. 3. 16. Luke 2. 1, 2, 3. & 6. 25, 26, 27.

14. I believe, therefore, that this very child, as afore is testified, is both God and man; the Christ of the living God: And she brought forth her first-born son, and wrapt him in swaddling-cloaths, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shined round about them: and they were sore afraid. And the angel said unto them, Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour which is Christ the Lord. And this shall be a sign unto you, ye shall find the babe wrapped in swaddling-cloaths, lying in a manger. Again, But while he thought on these things, behold the angel of the Lord appeared unto him, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being

being interpreted, is God with us. Luke 2. 7, 12. Matth. 1. 21, 22.

15. I believe, therefore, that the righteousness and redemption by which we that believe stand just before God, as saved from the curse of the law, is the righteousness and redemption that consists in the personal acts and performances of this child Jesus; this God-man, the Lord's Christ; it consisteth, I say, in his personal fulfilling the law for us, to the utmost requirement of the justice of God: Do not think, (said he), that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. By which means he became the end of the law for righteousness to every one that believeth. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. So finishing transgressions, and making an end of sins, and making reconciliation for iniquity, he brought in everlasting righteousness. Matth. 5. 17. Rom. 10. 3. & 8. 3. 1 John 3. 8. 2 Tim. 1. 9. Heb. 10. 5, 6, 7, 8. 10. Dan. 9. 24.

16. I believe, that for the completing of this work, he was always sinless; did always the things that pleased God's justice; that every one of his acts, both of doing and suffering, and rising again from the dead, was really and infinitely perfect, being done by him as God-man; wherefore his acts before he died are called, the righteousness of God, his blood, the blood of God; and herein perceive we the love of God, in that he laid down his life for us. The Godhead, which gave virtue to all the acts of the human nature, was then in perfect union with it, when he hanged upon the cross for our sins. Heb. 4. 15. & 7. 26, 27. 28. John 8. 29. Acts 10. 36. Rom. 3. 21, 7, 22. Acts 20. 28. 1 John 3. 16. John 20. 28. Rom. 11. 4.

17. I believe, then, that the righteousness that saveth

saveth the sinner from the wrath to come, is properly, and personally Christ's, and ours but as we have union with him, God by grace imputing it to us: "Yea, doubtless, and I count all things but
 " loss, for the excellency of the knowledge of
 " Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but
 " dung that I may win Christ, and be found in
 " him, not having my own righteousness, which
 " is of the law, but that which is through the
 " faith of Christ, the righteousness which is of
 " God by faith. For of him are ye in Christ Jesus,
 " who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.
 " For he hath made him to be sin for us who knew
 " no sin, that we might be made the righteousness
 " of God in him." Phil. 3. 8, 9. 1 Cor. 1. 30.
 2 Cor. 5. 20, 21.

18. I believe, that God, as the reward of Christ's undertakings for us, hath exalted him to his own right hand as our Mediator, and given him a name above every name; and hath made him Lord of all, and judge of quick and dead; and all this that we who believe might take courage to believe and hope in God: "And being found in fashion as a
 " man, he humbled himself unto death, even the
 " death of the cross," where he died for our sins;
 " wherefore God hath highly exalted him, and
 " given him a name above every name; that at
 " the name of Jesus every knee should bow, both
 " of things in heaven, and things in earth, and
 " things that are under the earth; and that every
 " tongue shall confess, that Jesus Christ is Lord,
 " to the glory of God the Father. And he commanded us to preach unto the people, and to testify, that it was he that was ordained of God to
 " be the judge of quick and dead. Who verily was
 " fore-ordained before the foundation of the world
 " but was manifest in these last times for you;
 " who

" who by him do believe in God, who raised him
" from the dead, and gave him glory, that your
faith and hope might be in God." Phil. 2. 5.—
10.; Eph. 1. 18.—22.; Acts 10. 42. & 17. 31.;
1 Pet. 1. 20, 21.

19. I believe, that being at the right hand of
God in heaven, he doth there effectually exercise
the offices of his excellent priest-hood and media-
torship, presenting himself continually before God,
in the righteousness which is accomplished for us
when he was in the world: for by the efficacy of
his blood, he not only went into the holy place,
but being there, and having by it obtained eternal
redemption for us, now, as receiving the worth
and merit thereof from the Father, doth bestow
upon us grace, repentance, faith, and the remissi-
on of sins; yea, he also received for us the Holy
Ghost to be sent unto us, to ascertain us of our
adoption and glory: " for if he were on earth, he
" should not be a priest. Seeing then we have a
" great high priest that is entered into the heavens,
" Jesus the Son of God, let us hold fast our pro-
" fession. For there is one God, and one media-
" tor between God and man, the man Christ Jesus.
" For by his own blood he entered into the holy
" place, having obtained eternal redemption for
" us. For Christ is not entered into the holy place
" made with hands, which is the figure of the
" true, but into heaven itself, now to appear in
" the presence of God for us. Therefore being
" by the right hand of God exalted, and having
" received of the Father the promise of the Holy
" Ghost, he hath shed forth this which ye now
" see and hear." Heb. 8. 4.; 1 Tim. 2. 5.; Heb.
9. 12, 24.: Acts 5. 31. & 2. 33.

20. I believe, that being there, he shall so con-
tinue till the restitution of all-things; and then he
shall come again in glory, and shall sit in judge-
ment upon all flesh: and I believe, that according

to his sentence so shall their judgement be: "Re-
 "pent ye therefore, and be converted, that your
 "sins may be blotted out, when the times of re-
 "freshing shall come, from the presence of the
 "Lord. And he shall send Jesus Christ, which
 "before was preached unto you, whom the heaven
 "must receive, until the restitution of all things
 "spoken of by the mouth of all the holy prophets
 "since the world began. For this same Jesus,
 "which ye have seen go up into heaven, shall so
 "come in like manner as ye have seen him go in-
 "to heaven. For the Lord himself shall descend
 "from heaven with a shout, with the voice of
 "the archangel, and the trumpet of God," &c.
 "When the Son of man shall come in his glory,
 "and all the holy angels with him, then he shall
 "sit upon the throne of his glory. And before
 "him shall be gathered all nations; and he shall
 "separate them one from another, as a shepherd
 "divideth his sheep from the goats. And he shall
 "set his sheep on his right hand, but the goats
 "on the left. Then shall the King say to them
 "on his right hand, Come, ye blessed of my Fa-
 "ther, inherit the kingdom prepared for you from
 "the foundation of the world. Then shall he say
 "to them on the left hand, Depart from me, ye
 "curled into everlasting fire, prepared for the devil
 "and his angels. And these shall go away into ever-
 "lasting punishment; but the righteous into life eter-
 "nal. For the day of the Lord will come as a thief
 "in the night, in the which the heavens shall pass
 "away with a great noise, and the elements shall
 "melt with fervent heat: the earth also, and the
 "works that are therein, shall be burnt up. See-
 "ing then that all these things must be dissolved,
 "what manner of persons ought we to be in all
 "holy conversation and godliness; looking for and
 "hastening unto the coming of the day of God,
 "wherein the heavens, being on fire, shall be dis-
 "solved,

“solved, and the elements shall melt with fervent
“heat?” Acts 3. 19, 20, 21.; 1 Theff. 4. 16.;
Acts 1. 11.; Matth. 25. 31, 32, 33. & 41. 46.;
2 Pet. 3. 10, 11, 12.

21. I believe, that when he comes, his saints
shall have a reward of grace for all their work and
labour of love which they shewed to his name in
the world: “And every man shall receive his
“own reward, according to his own labour. And
“then shall every man have praise of God. And
“behold I come quickly, and my reward is with
“me, to give to every man according as his work
“shall be. Wherefore, my beloved brethren, be
“stedfast, immoveable, always abounding in the
“work of the Lord; forasmuch as ye know your
“labour is not in vain in the Lord, knowing that
“of the Lord ye shall receive the reward of in-
“heritance, for you serve the Lord Christ.” 1 Cor.
3. 8. & 4. 5.; Rev. 22. 12.; 1 Cor. 15. 58.; Col.
3. 24.

*How Christ is made ours; or, by what means this
or that man hath that benefit by him, as to stand
just before God now, and in the day of judgement.*

1. **I** Believe, we being sinful creatures in ourselves
that no good thing done by us can procure of
God the imputation of the righteousness of Jesus
Christ; but that the imputation thereof is an act
of grace, a free gift without our deserving: ‘Being
‘justified freely by his grace, through the redemp-
‘tion that is in Jesus Christ. He called us, and
‘saved us with an holy calling; not according to
‘our works, but according to his own purpose and
‘grace, which was given us in Christ Jesus.” Rom.
3. 24. & 5. 17.; 2 Tim. 1. 9.

2. I believe also, that the power of imputing
righteousness resideth only in God by Christ: 1. Sin
being the transgression of the law; 2. The soul
that hath sinned being his creature, and the righ-

teousness also his, and his only: Even as David also describeth the blessedness of the man to whom God imputeth righteousness without works; saying, 'Blessed are they whose iniquities are forgiven, and whose sin is covered. Blessed is the man to whom the Lord will not impute sin.' Hence therefore it is said again, 'That men shall abundantly utter the memory of his great goodness, and sing of his righteousness. For he saith to Moses, I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion. So then, it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy. Rom. 4. 6, 7.; Psal. 145. 7.; Rom. 9. 15, 16.

3. I believe, that the offer of this righteousness, as tendered in the gospel, is to be received by faith, we still, in the very act of receiving it, judging ourselves sinners in ourselves. 'Oh wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ. Believe in the Lord Jesus Christ, and thou shalt be saved. The gospel is preached in all nations for the obedience of faith. Being justified freely by his grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation, (a sacrifice to appease the displeasure of God), through faith in his blood; to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth on Jesus. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things from which they could not be justified by the law of Moses." Rom. 7. 24.; Acts 17. 34.; Rom. 3. 24, 25.; Acts 13. 38, 39.

4. I believe, that this faith, as it respecteth the imputation of this righteousness for justification before God, doth put forth itself in such acts as purely respect the offer of a gift. It receiveth, accepteth of, embraceth, or trusteth to it. *As many as received him, to them he gave power to become the sons of God, even to them that believe on his name. This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise.* I believe, therefore, that as to my justification from the curse of the law, I am, as I stand in my myself, ungodly to receive, accept of, embrace, and trust to the righteousness that is already provided by, and wrapped up in the personal doings and sufferings of Christ; it being faith in that, and that only, that can justify a sinner in the sight of God. John 1. 12.; 1 Tim. 1. 15.; Heb. 11. 13.; Eph. 1. 13.

5. I believe, that the faith that so doth, is not to be found with any but those in whom the Spirit of God, by mighty power, doth work it; all others being fearful and incredulous, dare not venture their souls and eternity upon it. And hence it is called the faith that is wrought by the *exceeding great and mighty power of God*; the faith of the *operation of God*. And hence it is that others are said to be fearful, and so unbelieving. These, with other ungodly sinners, *must have their part in the lake of fire.* Eph. 1. 18, 19.; Col. 2. 12.; Eph. 2. 8.; Phil. 1. 19.; Rev. 21. 8.

6. I believe, that this faith is effectually wrought in none, but those which before the world were appointed unto glory. 'And as many as were ordained unto eternal life, believed.—that he might make known the riches of his glory upon the vessels

' vessels of mercy, which he had before prepared
' unto glory. We give thanks unto God always
' for you all, making mention always of you in our
' prayers.—remembering without ceasing your work
' of faith, and labour of love, and patience of hope
' in our Lord Jesus Christ in the sight of God:
' knowing, brethren beloved, your election of God.'
But of the rest he saith, ' Ye believed not, because
' ye are not of my sheep, as I said;' which latter
words relate to the 16th verse, which respecteth
the election of God. John 10. 26.

' Therefore they could not believe, because
' Esais said again, He hath blinded their eyes, and
' hardened their hearts; that they should not see
' with their eyes, nor understand with their heart,
' and I should heal them.' Acts 13. 38.; Rom.
9. 23.; 1 Theff. 1. 2, 3, 4.; John 10. 26. chap.
12. 39, 40

Of Election.

1. **I** Believe, that election is free and permanent,
being founded in grace, and the unchange-
able will of God. ' Even so then at this present
' time also there is a remnant according to the elec-
' tion of grace. And if by grace, then it is no
' more of works: otherwise grace is no more grace.
' But if it be of works, then it is no more of grace:
' otherwise work is no more work. Nevertheless,
' the foundation of God standeth sure, having this
' seal, The Lord knoweth who are his. In whom
' also we have obtained an inheritance, being pre-
' destinated, according to the purpose of him who
' worketh all things after the counsel of his own
' will.' Rom. 11. 5.; 2 Tim. 2. 19.; Eph. 1. 11.

2. I believe, that this decree, choice, or election,
was before the foundation of the world, and so
before the elect themselves had being in themselves.
For God, who quickeneth the dead, and calleth those
things

things which be not as though they were, stays not for the being of things to determine his eternal purpose by; but having all things present to him, in his wisdom he made his choice before the world was. Rom. 4. 17.; Eph. 1. 4.; 1 Tim. 1. 9.

3. I believe, that the decree of election is so far off from making works in us foreseen the ground or cause of the choice, that it containeth in the bowels of it, not only the persons, but the graces that accompany their salvation. And hence it is that it is said, *We are predestinated to be conformed to the image of his Son*, not because we are, but that we should be, holy and without blame before him in love. *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* He blessed us according as he choose us in Christ. And hence it is again that the salvation and calling of which we are now made partakers, is no other than what was given us in Christ Jesus before the world began. According to his eternal purpose which he purposed in Christ Jesus our Lord. Eph. 1. 3, 4. chap. 2. 10. chap. 3. 8, 9, 10, 11.; 2 Tim. 1. 9.; Rom. 8. 26.

4. I believe, that Christ Jesus is he in whom the elect are always considered; and that without him there is neither election, grace, nor salvation. 'Having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace; wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him. Neither is there salvation in any other: for there is none other name under heaven given

'given among men, whereby we must be saved.' Eph. 1. 5, 6, 10.; Acts 4. 12.

5. I believe, that there is not any impediment attending the election of God, that can hinder their conversion and eternal salvation. 'Moreover, 'whom he did predestinate, them he also called; 'and whom he called, them he also justified; and 'whom he justified, them he also glorified. What 'shall we say to these things? If God be for us, 'who can be against us? Who shall lay any thing 'to the charge of God's elect? It is God that 'justifieth: who is he that condemneth? &c. 'What then? Israel hath not obtained that which 'he seeketh for; but the election hath obtained it, 'and the rest were blinded. For Israel hath not 'been forsaken, nor Judah of his God, of the 'Lord of hosts; though their land was filled with 'sin against the Holy One of Israel.' When Ananias made intercession against Saul, saying, 'Lord, 'I have heard by many of this man, how much 'evil he hath done to thy saints at Jerusalem, and 'here he hath authority from the high priest to 'bind all that call upon thy name,' what said God unto him? 'Go thy way; for he is a chosen vessel 'unto me, to bear my name before the Gentiles, 'and kings, and the children of Israel.' Rom. 8. 30. to 35. chap. 11. 6.; Jer. 51. 5.; Acts 9. 12. to 16.

6. I believe, that no man can know his election, *but by his calling*. The vessels of mercy, which God afore prepared unto glory, do thus claim a share therein. *Even us, say they, whom he hath called, not only of the Jews, but also of the Gentiles* ~~as~~ *he also saith in Hosea, I will call them my people, which were not my people, and her beloved, which was not beloved.* Rom. 9. 23, 24, 25.

7. I believe, therefore, that election doth not forestal or prevent the means which are of God appointed to bring us to Christ, to grace and glory; but

but rather putteth a necessity upon the use and effect thereof; because they are chosen to be brought to heaven that way; that is, by the faith of Jesus Christ, which is the end of effectual calling, *Wherefore the rather brethren give diligence to make your calling and election sure.* 2 Theff. 2. 13.; 1 Pet. 1. 12.; 2 Pet. 1. 10.

Of Calling.

1. **I** Believe, that to effectual calling, the Holy Ghost must accompany the word of the gospel, and that with mighty power; I mean that calling which of God is made to be the fruit of electing love. *Knowing,* saith Paul to the Thessalonians, *brethren beloved, your election of God: for our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance, &c.* 1 Theff. 4. 8. Otherwise men will not, cannot hear and turn. Samuel was called four times before he knew the voice of him that spake from heaven. It is said of them in Hosea, That as the prophets called them, so they went from them: and instead of turning to them, *sacrificed to Baal, and burnt incense to graven images.* 1 Sam. 4. 6, 10.; Hof. 11. 2. The reason is, because men by nature are not only dead in sins, but enemies in their minds, by reason of wicked works. The call then is, *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* Eph. 5. 14. Understand, therefore, that effectual calling is like that word of Christ that raised Lazarus from the dead; a word attended with an arm that was omnipotent: *Lazarus come forth.* It was a word to the dead: but not only so, it was a word for the dead; a word that raised him from the dead; a word that outwent all opposition; and that brought him forth of the grave, though bound hand and foot therein. John 11. 43.; Eph. 2. 1, 2.;

2.; Heb. 10. 32.; Gal. 1. 15.; Acts 9. And hence it is that calling is sometimes expressed by quickening, awakening, illuminating, or bringing them forth of darkness to light, that amazeth and astonisheth them. For as it is a strange thing for a man that lay long dead, or never saw the light with his eyes, to be raised out of the grave, or to be made to see that which he could not so much as once think of before; so it is with effectual calling. 1 Pet. 2. 9. Hence it is that Paul, when called, stood trembling, and was astonished: and that Peter saith, *He hath called us out of darkness into his marvellous light.* Eph. 4. 21.; Acts 7. 2. In effectual calling, the voice of God is heard, and the gates of heaven are opened. When God called Abraham, he appeared to him in glory. That of Ananias to Saul is experienced but by few: *The God of our fathers hath chosen thee, saith he, that thou shouldst know his will, and see that just One, and shouldst hear the voice of his mouth.* Acts 22. 14. True; Saul's call was out of the ordinary way; but yet as to the matter and truth of the work, it was no other than all the chosen have, viz.

1st, An effectual awakening about the evil of sin, and especially of unbelief. John xvi. 9. And therefore, when the Lord God called Adam, he also made unto him an effectual discovery of sin; insomuch that he stripped him of all his righteousness. Gen. 3. Thus he also served the gaoler. Yea it is such an awakening, as by it he sees he was without Christ, without hope, and a stranger to the commonwealth of Israel, and without God in the world. Acts 16. 29, 30.; Eph. 2. 12. Oh the dread and amazement that the guilt of sin brings with it, when it is revealed by the God of heaven! And like to it is the sight of mercy, when it pleaseth God, *who calleth us by his grace, to reveal his Son in us.*

2dly,

2dly. In effectual calling there are great awakenings about the world to come, and the glory of unseen things. The resurrection of the dead, and eternal judgement; the salvation that God hath prepared for them that love him; with the blessedness that will attend us, and be upon us, at the coming of our Lord Jesus Christ, are great things in the soul that is under the awakening calls of God. And hence we are said to be *called to glory, to the obtaining of the glory of our Lord Jesus Christ.* 1 Theff. 2. 12.; 2 Theff. 2. 13, 14.

3dly, In effectual calling there is also a sanctifying virtue: and hence we are said to be called with an holy calling, with an heavenly calling, called to glory and virtue. *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.* Heb. 3. 1.; 1 Theff. 4. 7.; 1 Pet. 1. 8, 9. Yea, effectual calling hath annexed to it, as its inseparable companion, the promise of thorough sanctification. *Faithful is he that hath called you, who also will do it.* 1 Theff. 5. 22, 23, 24.

2. I believe, that effectual calling doth therefore produce, 1st, Faith; and therefore it is said, that faith cometh by hearing; by hearing the word that calleth us unto the grace of Christ. For by the word that calleth us, is Jesus Christ held forth to us, and offered to be our righteousness. And therefore the apostle saith again, that *God hath called us unto the fellowship of his Son Jesus Christ; that is, to be made partakers of the riches of grace, and the righteousness that is in him.* Rom. 10. 17.; Gal. 1. 6.; 1 Cor. 1. 9.

2dly, It produceth hope, it giveth a ground to hope; and therefore hope is said to be the *hope of our calling.* And again, *Even as ye are called in one hope of your calling.* Eph. 1. 18, 19. chap. 4. 4. Now the godly wise know, whoso misseth of effectual

al calling, misleth of eternal life; because God justifieth none but them whom he calleth, and glorifies none but those whom he justifies; and therefore it is that Peter saith before, *Make your calling, and (so) your election sure.* Make it sure; that is, prove your calling right by the word of God; for whoso staggereth at the certainty of his calling, cannot comfortably hope for a share in eternal life. *Remember the word unto thy servant, whereon thou hast caused me to hope. My soul fainted for thy salvation; but I hope in thy word.* Psalm 119. 49, 81.

3dly, It produceth repentance. For when a man hath heaven and hell before his eyes, (as he will have if he be under the power of effectual calling); or when a man hath a revelation of the mercy and justice of God, with an heart-drawing invitation to lay hold on the tender, forgiveness of sins; and being made also to behold the goodly beauty of holiness, it must needs be, that repentance appears, and puts forth itself unto self-revenging acts, for all its wickedness which in the days of ignorance it delighted in. And hence is that saying, *I came not to call the righteous, but sinners to repentance.* For the effecting of which, the preaching of the word of the kingdom is most proper: *Repent, for the kingdom of God is at hand.* Mark 2. 17.

1. Repentance is a turning the heart to God in Christ; a turning of it from sin, and the devil, and darkness, to the goodness, and grace, and holiness, that is in him. Wherefore they that of old are said to repent, are said to loath and abhor themselves, for all their abominations. *I abhor myself,* said Job, *and repent in dust and ashes.* Ezek. 6. 9. chap. 2. 43. & 36. 31.; Job 42. 5, 6.; Ezek. 16. ver. last.

2. Godly repentance doth not only affect the soul with the loathsome nature of sin that is past, but filleth the heart with godly hatred of sins that yet may come. When Moses feared that through
his

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his being overburthened with the care of the children of Israel, some unruly or sinful passions might shew themselves in him, what saith he? *I beseech thee kill me out of hand, if I have found grace in thy sight, and let me not see my wretchedness.* Numb. 14. 13, 14, 15.

See also how that which Paul calleth godly repentance, wrought in the upright Corinthians: *Behold, saith he, this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you; what clearing of yourselves; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge! in all things ye have approved yourselves to be clear in this matter.* 2 Cor. 7. 9, 10, 11.

4. It produceth also love: wherefore Paul, when he had put the church in remembrance that they were called of God, adds, that concerning brotherly love, they had no need that he should write unto them. 1 Thess. 4. 17, 19. As who should say, If God be so kind to us, to forgive us our sins, to save our souls, and to give us the kingdom of heaven, let these be motives, beyond all other, to provoke us to love again. Farther, if we that are thus beloved of God, are made members of one man's body, all partakers of his grace, clothed all with his glorious righteousness, and are together appointed to be the children of the next world, why should we not love one another? *Beloved, if God so loved us, we ought also to love one another.* 1 John 4. 11. And truly so we shall, if the true grace of God be upon us; because we also see them to be the called of Jesus. Travellers that are of the same country, love and take pleasure one in another, when they meet in a strange land. Why, we sojourn here in a strange country with them that are heirs together with us of the promised kingdom and glory. Heb. 11. 9. Now, as I said, this holy love worketh by love. Mark, love in God
and

and Christ, when discovered, constraineth us to love. 2 Cor. 5. 14.

The name therefore, and word, and truth of God in Christ, together with the sincerity of grace, of faith and holiness in us, are the delightful objects of this love. Psal. 119. 47, 127, 159.; Psal. 5. 11. and 69. 36. and 119. 132. and 101. 6. For it embraceth with delight and complacency, but as it discerneth the image of God, and of Christ, in the soul, his presence in the ministry, and a suitability in our worship to the word and mind of Christ, Psal. 26. 8. and 27. 4. and 84. 1.—4; 1 Theff. 5. 13.; Phil. 1. 3,—7.: Eph. 4. 32.

Love also hath a blessed faculty, and heavenly, in bearing and suffering afflictions, putting up wrongs, overlooking the infirmities of the brethren, and in serving in all Christian offices the necessities of the saints. *Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things: charity never faileth.* 1 Cor. 13.; 1 Pet. 4. 8.; Gal. 5. 13. In a word, it designeth a holy conversation in this world; that God, and Christ, and the word of Christ, may be glorified thereby. 2 Cor. 11. 10, 11, 13.; 1 Pet. 1. 12. 2. 3. 16.

Of the Scriptures.

Touching which word of God I thus believe and confess: 1. That all the holy scriptures are the words of God. *All scripture is given by inspiration of God. For the prophecy of the scripture came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.* 2 Tim. 3. 16.; 2 Pet. 1. 21.

2. I believe, that the holy scriptures, of themselves,

selves, without the addition of human inventions, are able to make the man of God perfect in all things, and thoroughly to furnish him unto all good works. They are able to make thee wise unto salvation through faith in Jesus Christ, and to instruct thee in all other things that either respect the worship of God, or thy walking before all men. 2 Tim. 3. 14, 17.; 2 Pet. 1. 19, 20, 21.

3. I believe, the great end why God committed the scriptures to writing was, that we might be instructed to Christ, taught how to believe, encouraged to patience and hope, for the grace that is to be brought unto us at the revelation of Jesus Christ; also that we might understand what is sin, and how to avoid the commission thereof. John 20. 31.; 1 John 5. 13.; Rom. 15. 4. Concerning the works of men, said David, by the word of thy lips I have kept me from the paths of the destroyer. Through thy precepts I get understanding, therefore I hate every false way. I have hid thy word in my heart that I might not sin against thee. Psal. 17. 4. and 119. & 104. 11.

4. I believe, that they cannot be broken, but will certainly be fulfilled in all the prophecies, threatenings, and promises, either to the salvation or damnation of men. They are like that flying roll, that will go over all the earth to cut off and curse. In them is contained also the blessing; they preach to us also the way of salvation. Take heed therefore, lest that come upon you which is written in the prophets: Behold ye, despisers, and wonder, and perish. For I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you. Gal. 3. 8.; Acts 13. 40, 41.; John 10. 35. & 12. 37. 41. & 3. 17, 18, 19.; Zech. 5. 2, 3, 4.

5. I believe, Jesus Christ, by the word of the scriptures, will judge all men at the day of doom; for that is the book of the law of the Lord, according

according to Paul's gospel. John 12. 41, 49.; Rom. 2. 16.

6. I believe, that this God made the world, and all things that are therein; *For in six days the Lord made heaven and earth, the sea, and all that in them is*; also, that after the time of the making thereof, he disposed of it to the children of men, with a reserve thereof for the children of God that should in all ages be born thereupon. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel; for as *he made of one blood all nations of men for to dwell upon the face of the earth, so he hath determined the times before appointed, and the bounds of their habitation.* Acts 17. 24.; Exod. 24. 19; Deut. 32. 8.; Acts 17. 26.

Of Magistracy.

I Believe, that magistracy is God's ordinance, which he hath appointed for the government of the whole world; and that it is a judgement of God, to be without those ministers of God, which he hath ordained *to put wickedness to shame.* Judg. 18. 7.

“ Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou not then be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For
“ this

" this cause pay you tribute also; for they are God's
" ministers, attending continually upon this very
" thing." Rom. 13. Many are the mercies we re-
ceive, by a well-qualified magistrate: and if any
shall at any time be otherwise inclined, " let us
" shew our Christianity in a patient suffering for
" well-doing, what it shall please God to inflict by
" them."

A Reason of my PRACTICE in Worship.

HAVING thus made confession of my faith, I
now come to shew you my practice in wor-
ship, with the reasons thereof. The which I shall
have occasion to touch, under two distinct heads.

1. With whom I dare not hold communion.
2. With whom I dare.

Only, first, note, that by the word *communion*,
I mean fellowship in the things of the kingdom of
Christ, or that which is commonly called *church-
communion, the communion of saints*. For in civil
affairs, and in things of this world that are honest,
I am not altogether tied up from the fornicators
thereof; (1 Cor. 5. 9, 10.): wherefore in my fol-
lowing discourse understand me in the first sense.

Now, then, I dare not have communion with
them that profess not faith and holiness; or that
are not visible saints by calling; but note, that by
this assertion I meddle not with the elect, but as he
is a visible saint by calling; neither do I exclude
the secret hypocrite, if he be hid from me by visi-
ble faintship. Wherefore I dare not have com-
munion with men from a single supposition that
they may be elect; neither dare I exclude the o-
ther from a single supposing that he may be a
secret hypocrite. I meddle not here with these
things; I only exclude him that is not a visible
saint: now he that is visibly or openly profane,
cannot be then a visible saint; for he that is a visi-

ble faint, must profess faith and repentance, and consequently holiness of life; and with none else dare I communicate.

First, Because God himself hath so strictly put the difference, both by word and deed; for from the beginning, he did not only put a difference between the seed of the woman and the children of the wicked, only the instinct of grace and change of the mind as his own, but did cast out from his presence the father of all the ungodly, even cursed Cain, when he shewed himself openly profane, and banished him to go into the land of the runnagate or vagabond, where from God's face, and so the privileges of the communion of saints, he was ever after hid. Gen. 3. 15. chap. 4. 9, 10, 14, 15, 16.

Besides, when after this, through the policy of Satan, the children of Cain, and the seed of Seth, did commix themselves in worship, and by that means had corrupted the way of God; What followed, but, first, God judged it wickedness, raised up Noah to preach against it; and after that, because they would not be reclaimed, he brought the flood upon the whole world of these ungodly, and saved only Noah alive and his, because he had kept himself righteous. Gen. 6. 1, 2, 3, 11, 12, 13.

Here I could enlarge abundantly, and add many more instances of a like nature, but I am here only for a touch upon things.

Secondly, Because it is so often commanded in the scriptures, That all the congregation should be holy. *I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy. Ye shall be holy; for I the Lord your God am holy. Sanctify yourselves therefore, and be ye holy; for I am the Lord your God.* Besides, 1. The gates of the temple were to be shut against all other: *Open ye the gates, that the righteous nation,*
that.

that keepeth the truth, may enter in; this gate of the Lord into which the righteous shall enter. Thus saith the Lord, No stranger, uncircumcised in heart, or uncircumcised in flesh, shall enter into my sanctuary, of any stranger which is amongst the children of Israel. 2. Because the things of worship are holy: Be ye holy that bear the vessels of the Lord. 3. Because all the limits and bounds of communion are holy: This is the law of the house, Upon the top of the mountain, the whole limit thereof shall be most holy: behold, this is the law of the house. Lev. 11. 44. chap. 19. 2. and 20. 7.; 1 Pet. 1. 15. 16.; Isa. 26. 2.; Psa. 128. 20.; Ezek. 43. 12. and 44. 9.; Isa. 52. 11.

Thirdly, I dare not have communion with them; because the example of New-Testament churches before us have been a community of visible saints. Paul to the Romans writes thus: To all that are at Rome, beloved of God, called to be saints; and to the rest of the churches thus: Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints: To the saints that are at Ephesus, and to the faithful in Christ Jesus: To all the saints that are at Philippi, with the bishops and deacons: To the saints and faithful brethren which are at Colosse: To the church of the Thessalonians, which is in God the Father, and in our Lord Jesus Christ, &c. Thus you see under what denomination those persons went of old, who were counted worthy to be members of a visible church of Christ. Rom. 1. 7.; 1 Cor. 1. 2.; Eph. 1. 1.; Col. 1. 2.; Phil. 1. 1.; 1 Thess. 1. 1.; Besides, the members of such churches go under such characters as these.

1. The called of Christ Jesus. Rom. 1. 6.
2. Men that have drank into the Spirit of Jesus Christ. 1 Cor. 12. 13.
3. Persons in whom was God the Father. Eph. A. 6.

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4. They

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4. They were all made partakers of the joy of the gospel. Phil. 1. 7.

5. Persons that were circumcised inwardly. Col. 2. 11.

6. Persons that turned from idols to serve the living and true God. 1 Thess. 1. 4.

7. Those that were the body of Christ, and members in particular; that is, those that were visibly such; because they made profession of faith, of holiness, of repentance, of love to Christ, and of self-denial, at their receiving into fellowship.

Fourthly, I dare not hold communion with the open profane:

1. Because it is promised to the church, that she shall dwell by herself; that is, as she is a church, and spiritual: *Lo the people shall dwell alone, and shall not be reckoned among the nations.* Numb. 23. 9.

2. Because this is their privilege; *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.* 1 Pet. 1. 9, 10.

3. Because this is the fruit of the death of Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Tit. 3. 14.

4. Because this is the commandment, *Save yourselves from the untoward generation.* Acts 2. 40.

5. Because with such it is not possible we should have true and spiritual communion. "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? or what agreement hath the temple of God with idols? For ye are the temple
" of

“ of the living God; as God hath said, I will
“ dwell in them, and walk in them; and I will
“ be their God, and they shall be my people.
“ Wherefore come out from among them, and be
“ ye separate, saith the Lord, and touch not the
“ unclean thing; and I will receive you, and will
“ be a father unto you, saith the Lord Almighty.”

“ 2 Cor. 6. 14. — 18.

Fifthly, I dare not hold communion with the open profane :

1. Because this would be plowing with an ox and an ass together. Heavenly persons suit best for communion in heavenly matters. Deut. 22. 10.

2. It subjecteth not the nature of our discipline, which is not forced, but free, in a professed subjection to the will and commandment of Christ; others being excluded by God's own prohibition. Lev. 1. 3.; Rom. 6. 17.; 2 Cor. 8. 13. chap. 9. 7, 13. and 8. 5.

Paul also, when he exhorteth Timothy to follow after righteousness, faith, charity, peace, &c. which are the bowels of church communion, he saith, *Do it with those that call on the name of the Lord out of a pure heart.* 2 Tim. 2. 22.

Sixthly, In a word, to hold communion with the open profane, is most pernicious and destructive.

1. It was the wicked multitude that fell a lusting, and that tempted Christ in the desert. Numb. 11. 4.

2. It was the profane Heathen of whom Israel learned to worship idols: *They were mingled among the Heathen, and learned their works, and served their idols; which were a snare to them.* Psal. 106. 35, 36.

3. It is the mingled people that God hath threatened to plague with those deadly punishments of his, with which he hath threatened to punish Babylon itself; saying, *When a sword is upon her liars, her mighty, her chariots and treasures,*
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a sword also shall be upon the mingled people that are in the midst of her.

And no marvel. For,

1. Mixed communion polluteth the ordinances of God. Say to the rebels, saith the Lord God, "Let it suffice you of all your abominations, that you have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary to pollute it, even my house, when ye offered my bread, and the fat, and the blood: And they have broken my covenant, because of all their abominations. Ezek. 44. 6, 7, 8.

2. It violateth the law: *Her priests have violated my law, and profaned my holy things: How? They have put no difference between the holy and profane; neither have they shewed difference between the unclean and the clean.* Ezek. 22. 6.

3. It profaneth the holiness of God: *Judah hath dealt treacherously, and an abomination is committed in Israel and Jerusalem; for Judah hath profaned the holiness of the Lord, which he loved, and hath married the daughter of a strange god.* Mal. 2. 11.

4. It defileth the truly gracious: *Know ye not that a little leaven leaveneth the whole lump? Look diligently therefore, lest any root of bitterness springing up trouble you, and thereby many be defiled.* 1 Cor. 5. 6. Heb. 12. 15, 16.

Lastly, To conclude, as I said, before, it provoketh God to punish with severe judgements; and therefore heed well:

1. As I said before, the drowning of the whole world was occasioned by the sons of God commixing themselves with the daughters of men, and the corruption of worship that followed thereupon. Gen. chap. 6. & 7.

2. He sent a plague upon the children of Israel, for joining themselves unto the people of Moab, and for following their abominations in worship. And

And let no man think, that now I have altered the state of the question: for it is all one with the church to communicate with the profane, and to sacrifice and offer their gifts to the devil. The reason is, because such have, by their sin, forsaken the protection of Heaven, and are given up to their own heart-lusts, and left to be overcome of the wicked, to whom they have joined themselves. Numb. 25. 1.—6.; Josh. 22. 17.; Deut. 32. 16.—19.; Psal. 106. 36.—40. Deut. 12.; Deut. 8. 1, 2,—6.; Neh. 13. 26.

‘Join not yourselves,’ saith God, ‘to the wicked, neither in religion nor marriages; for they, will turn away thy sons from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly. Did not Solomon King of Israel sin by these things; yet among many nations was there no king like him who was beloved of his God.’

Hear how Paul handleth the point: ‘This I say,’ saith he, ‘that the things which the Gentiles, or openly profane, sacrifice, they sacrifice to devils, and not to God: and I would not that you should have fellowship with devils. Ye cannot drink of the cup of the Lord, and the cup of devils: ye cannot be partakers of the table of the Lord, and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he?’ 1 Cor. 10. 21, 22, 23. I conclude, that therefore it is an evil and a dangerous thing to hold church-communion with the open profane and ungodly. It polluteth his ordinances; it violateth his law; it profaneth his holiness; it defileth his people; and provoketh the Lord to severe and terrible judgments.

Objection. But we can prove in all ages, there have been the open profane in the church of God.

Answer. In many ages indeed it hath been so: but

but mark, they appeared not much when first they were received into communion; neither were they, with God's liking, as such to be retained among them, but in order to their admonition, repentance, and amendment of life: of which if they failed, God presently threatned the church; and either cut them off from the church, as he did idolaters, fornicators, murmurers, tempters, sabbath-breakers, with Korah, Dathan, Achan, and others; or else cut off them, with the church and all, as he served the ten tribes at one time, and the two tribes at another: *My God shall cast them away, because they did not hearken to him, and they shall be wanderers among the nations.* Exod. 12. 48.; 2 Cor. 6.; 1 Cor. 5. 4, 5, 10, 12, 13.; Exod. 32, 25.; Numb. 25. 1,—9. chap. 21. 5, 6. & 14. 37. & 16. & 15. 32, 36.; Josh. 7.; 2 Kings 17.; Ezek. 22.; & 23.; Hof. 9, 17.; Neh. 13. 1, 2, 3. I might here greatly enlarge; but I intend brevity: Yet let me tell you, that when Nehemiah understood, by the book of the law of the Lord, that the Ammonite and the Moabite should not come into the congregation of God, they separated from Israel all the mixed multitude. Many have pleaded for the profane, that they should abide in the church of God; but such have not considered, that God's wrath, at all times, hath, with great indignation, been shewed against such offenders, and their conceits. Indeed they like not for to plead for them under that notion, but rather as Korah, and his company: *All the congregation is holy every one of them.* Numb. 16. 3. But it maketh no matter by what name they are called, if by their deeds they shew themselves openly wicked: for names and notions sanctify not the heart and nature; they make not virtues of vices; neither can it save such advocates from the heavy curse both of God and men: *The righteous men they shall judge them after the manner of adulterers,*

esses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands. Prov. 18. 17. chap. 24. 24.; Ezek. 23. 45.

Thus have I shewed you with whom I dare not have communion; and now to shew you with whom I dare. But in order thereto, I desire you first to take notice, that touching shadowish, or figurative ordinances, I believe that Christ hath ordained but two in his church, *viz.* water baptism and the supper of the Lord; both which are of excellent use to the church in this world, they being to us representations of the death and resurrection of Christ, and are, as God shall make them helps to our faith therein. But I count them not the fundamentals of our Christianity, nor grounds or rule to communion with saints. Servants they are, and our mystical ministers, to teach and instruct us in the most weighty matters of the kingdom of God. I therefore here declare my reverent esteem of them; yet dare not remove them, as some do, from the place and end, where by God they are set and appointed; nor ascribe unto them more than they were ordered to have in their first and primitive institution. It is possible to commit idolatry even with God's own appointments. But I pass this, and come to the thing propounded.

Secondly, then, I dare have communion, church-communion, with those that are visible saints by calling; with those that by the word of the gospel have been brought over to faith and holiness. And it maketh no matter to me what their life was heretofore, *if they now be washed, if they be sanctified, if they be justified in the name of our Lord Jesus Christ, and by the Spirit of our God. 1 Cor. 6. 9. 10, 11.* Now, in order to the discovery of this faith and holiness, and so to fellowship in church-communion, I hold it requisite, that a faithful relation be made thereof by the party

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thus to be received; yea, if need be, by witnesses also, for the satisfaction of the church, that she may receive in faith and judgement such as best shall suit her holy profession. Acts 9. 26, 27, 28.; 1 Cor. 16. 10.; 2 Cor. 8. 23. Observe it, these texts do respect extraordinary officers; and yet see that in order to their reception by the church, there was made to them a faithful relation of the faith and holiness of these very persons; for no man may intrude himself upon, or thrust himself upon, or thrust himself into, a church of Christ, without the church have first the knowledge and liking of the person to be received: if otherwise, there is a door opened for all the heretics in the world: yea, for devils also, if they appear in human shapes. But Paul shews you the manner of receiving, by pleading (after some disgrace thrown upon him by the false apostles) for his own admission of his companions: *Receive us*, saith he; *we have wronged no man; we have defrauded no man: we have corrupted no man.* And so concerning Timothy: *If Timothy come*, saith he, *see that he may be with you without fear; for he worketh the work of the Lord, as I also do.* 2 Cor. 7. 2.; 1 Cor. 16. 10. Also when Paul supposed that Titus might be suspected by some, see how he pleads for him: *If any do inquire of Titus, he is my partner, and fellow-helper, concerning you: or our brethren be inquired of, they are the messengers of the churches and the glory of Christ.* 2 Cor. 8. 23. Phebe also, when she was to be received by the church at Rome, see how he speaketh in her behalf: *I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea, that ye receive her in the Lord, as becometh saints; and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also.* Rom. 16. 1, 2. Yea, when the apostles and brethren sent their epistles from Jerusalem

to Antioch, under what characters do those go that were the messengers to them? *It seemed good unto the Holy Ghost, and to us, to send chosen men unto you, with our beloved Barnabas and Saul; men that hazarded their lives for the name of our Lord Jesus Christ, &c.* Acts 15. 25, 26, 27. Now, though the occasion upon which these commendations were written, were not simply, or only, in order to church-relation, but also for other causes; yet because the persons concerned were of the churches to be received as faithful, and such who would partake of church-privileges with them; they have therefore their faith and faithfulness related to the churches, as those that were particularly embodied there. Besides, Timothy and Titus being extraordinary officers, stood as members and officers in every church where they were received. Likewise Barnabas and Saul, Judas and Silas, abode as members and officers where they were sent. It was requisite, therefore, that the letters of recommendation should be in substance the same with that relation that ought to be made to the church by or for the person that is to be embodied there. But to return: I dare have communion, church-communion, with those that are visible saints by calling.

Quest. But by what rule would you receive them into fellowship with yourselves?

Ans. Even by a discovery of their faith and holiness, and their declaration of willingness to subject themselves to the laws and government of Christ in his church.

Quest. But do you not count, that by water-baptism, and not otherwise, that being the initiating and entering ordinance, they ought to be received into fellowship?

Ans. No. But tarry, and take my sense with my word. For herein lies the mistake, to think, that because in time past baptism was administered

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upon conversion, that therefore it is the initiating and entering ordinance into church-communion; when by the word no such thing is testified of it. Besides, that it is not so, will be manifest, if we consider the nature and power of such an ordinance.

That ordinance, then, that is the initiating or entering ordinance, as before, doth give to them that partake thereof a right to, and a being of membership with that particular church by which it is administered. I say, a right to, and a being of membership, without the addition of another church-act. This is evident by the law of circumcision, which was the initiating law of old; for by the administration of that very ordinance, the partaker thereof was forthwith a member of that congregation, without the addition of another church-act, Gen. 17. This is declared in its first-institution; and therefore it is called the token of the covenant, the token or sign of righteousness, of Abraham's faith, and of the visible membership of those that joined themselves to the church with him; the very inlet into church-communion, that gave a being of membership among them. And thus Moses himself expounds it: *Every man-servant, saith he, that is bought with money, when thou hast circumcised him, he shall eat of the passover, without the addition of another church-act to empower him thereunto; his circumcision hath already given him a being there, and so a right to, and privilege in church-relation. A foreigner and an hired servant shall not eat thereof, because not circumcised; but when a stranger that sojourneth with thee, will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; for then he is one of the church; and he shall be as one born in the land; for no uncircumcised person shall eat thereof, Exod. 12. 43. to 50. Neither could any other thing, according to the law of circumcision, give the devoutest person that*

that breathed, a being of membership with them : *He that is born in thine house, and he that is bought with thy money, must needs be circumcised ; and the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people.* Gen. 17. 13, 14.

Note, then, that that which is the initiating ordinance, admitteth none into church-comunion but those that first partake thereof. The angel sought to kill Moses himself for attempting to make his child a member without it. Note again, that as it admitteth of none to membership without it ; so as, I said, the very act of circumcising them, without the addition of another church act gave them a being of membership with that very church by whom they were circumcised, Exod. 4. 24, 25, 26. But none of this can be said of baptism. First, There is none debarred nor threatened to be cut off from the church, if they be not first baptized. Secondly, Neither doth it give to the person baptized a being of membership with this or that church, by whose members he hath been baptized. John gathered no particular church, yet was he the first and great baptizer with water. He preached Christ to come, and baptized with the baptism of repentance, and left his disciples to be gathered by him. Acts 19. 3, 4, 5. *And to him shall the gathering of the people be,* Gen. 49. 10. Besides, after Christ's ascension, Philip baptized the eunuch, but made him by that no member of any particular church. We only read that Philip was caught away from him ; and that the eunuch saw him no more, but went on his way rejoicing to his master, and country of Ethiopia, Acts 8. 35, — 40. Neither was Cornelius made a member of the church at Jerusalem by his being baptized at Peter's command at Cæsarea, Acts 10. 11. Neither were they that were converted at Antioch, by them that were scattered from the church at Jerusalem,

rusalem, by their baptism, if they were baptized at all, joined to the church at Jerusalem, Acts 11. 19. No, they were after gathered and embodied among themselves by other church-acts, Acts 16. What shall I say? Into what particular church was Lydia baptized by Paul, or those first converts at Philippi? Yea, even in the 2d of the Acts, baptizing and adding to the church appear to be acts distinct; but if baptism were the initiating ordinance, then was he that we baptized made a member; made a member of a particular church, by the very act of water-baptism. Neither ought any, by God's ordinance, to have baptized any, but with respect to the admitting them by that act to a being of membership in this particular church. For if it be the initiating ordinance, it entereth them into the church. What church? Into a visible church. Now, there is no church visible, but that which is particular, the universal being utterly invisible, and known to none but God. The person then that is baptized, stands by that a member of no church at all, neither of the visible, nor yet of the invisible. A visible saint he is, but not made so by baptism; for he must be a visible saint before, else he ought not to be baptized. Acts 8. 37.; Acts 9. 17.; Acts 16. 33.

Take it again: Baptism makes thee no member of the church, neither particular nor universal; neither doth it make thee a visible saint: it therefore gives thee neither right to, nor being of membership at all.

Quest. But why then were they baptized?

Ans. That their own faith by that figure might be strengthened in the death and resurrection of Christ; and that themselves might see that they have professed themselves dead, and buried, and risen with him to newness of life. It did not seal to the church that they were so, (their satisfaction as to that rose from better arguments), but taught the

the party himself that he ought so to be. Farther, it confirmed to his own conscience the forgiveness of sin, if by unfeigned faith he laid hold upon Jesus Christ. Col. 2. 12.; Rom. 6. 3, 4.; Gal. 3. 26. 1 Cor. 15. 29.; Acts 2. 38.; chap. 22. 16.; 1 Pet. 3. 21.

Now then, if baptism be not the initiating ordinance, we must seek for entering some other way, by some other appointment of Christ, unless we will say, that without rule, without order, and without an appointment of Christ, we may enter into his visible kingdom. The church under the law had their initiating and entering ordinance: it must not therefore be, unless we should think that Moses was more punctual and exact than Christ, but that also our Lord hath his entering appointment. Now, that which by Christ is made the door of entrance into the church, by that we may doubtless enter: and seeing baptism is not that ordinance, we ought not to seek to enter thereby, but may with good conscience enter without it.

Quest. But by what rule then would you gather persons into church-communion?

Ans. Even by that rule by which they are discovered to the church to be visible saints, and willing to be gathered into their body and fellowship. By that word of God, therefore, by which their faith, experience, and conversation, (being examined), is found good; by that the church should receive them into fellowship with them. Mark, not as they practise things that are circumstantial, but as their faith is commended by a word of faith, and their conversation by a moral precept. Wherefore that is observable, that after Paul had declared himself sound of faith, he falls down to the body of the law: *Receive us, saith he, we have wronged no man, we have corrupted no man, we have defrauded no man.* He saith not, I am baptized, but I have wronged no man, &c. 2 Cor. 5.

18, 19, 20, 21. chap. 7. 2. And if churches, after the confession of faith, made more use of the ten commandments, to judge of the fitness of persons by; they might not exceed, by this seeming strictness, Christian tenderness towards them they receive to communion.

I will say, therefore, that by the word of faith, and of good works, moral duties gospelized, we ought to judge of the fitness of members by, by which we ought also to receive them to fellowship: "For he that in these things proveth sound," he hath the antitype of circumcision, which was before the entering ordinance. "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, whose praise is not of men, but of God." Rom. 2. 28, 29.; Phil. 3. 1, 2, 3, 4.

Now a confession of this by word and life, makes this inward circumcision visible. When you know him therefore to be thus circumcised, you ought to admit him to the Lord's passover: he, if any, hath a share, not only in church-communion, but a visible right to the kingdom of heaven.

Again, "For the kingdom of God," or our service to Christ, "consisteth not in meats or drinks, but in righteousness, peace, and joy in the Holy Ghost; and he that in these things serveth Christ, is acceptable to God, and approved of men." Rom. 14. 18.; Deut. 23. 47. By which word *righteousness*, he meaneth, as James doth, the royal law, the perfect law, which is the moral precept evangelized or delivered to us by the hand of Christ, James 2. 8, 9. The law was given twice on Sinai; the last time it was given with a proclamation of grace and mercy of God, and of the pardon of sins going before, Exod. 19. and 34. 1,—10. The second giving is here intended;

tended; for so it cometh after faith, which first receiveth the proclamation of forgiveness. Hence we are said to do this righteousness in the joy and peace of the Holy Ghost. Now he that in these things serveth Christ, is acceptable to God, and approved of men. For who is he that can justly find fault with him that fulfilleth the royal law from a principle of faith and love? "If ye fulfil the royal law according to the scriptures, Thou shalt love thy neighbour as thyself, ye do well;" ye are approved of men. Again, he that hath loved another, hath fulfilled the law; for love is the fulfilling of the law. He then that serveth Christ according to the royal law, from faith and love going before, he is a fit person for church-communion. God accepteth him, men approve him. Now, that the royal law is the moral precept, read the place, James 2. 8, 9, 10, 11, 12. It is also called *the law to liberty*; because the bondage is taken away by forgiveness going before; and this is it by which we are judged, as is said, meet or unmeet for church-communion, &c.

Therefore, I say, the rule by which we receive church-members, it is the word of the faith of Christ, and of the moral precept evangelized, as I said before: *I am under the law of Christ*, saith Paul. So when he forbiddeth us communion with men, they be such as are destitute of the faith of Christ, and live in the transgression of a moral precept. "I have written unto you," saith he, "not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." He saith not, If any man be not baptized, have not hands laid on him, or join with the unbaptized: these are fictitious, scriptureless notions. "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness,

“Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbour as thyself. Love thinketh no ill to his neighbour; therefore love is the fulfilling of the law. Rom. 13. 9, 10.

The word of faith, and the moral precept, is that which Paul enjoins the Galatians and Pphilipians, still avoiding outward circumstances. Hence, therefore, when he had to the Galatians treated of faith, he falls point-blank upon moral duties. “For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature: and as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God,” Gal. 6. 15, 16. As many as walk according to this rule. What rule? The rule by which men are proved new creatures; the word of faith, and the moral precept. Wherefore Paul exhorteth the Ephesians, not to walk as other Gentiles, in the vanity of their mind, seeing they had received Christ, and had heard him, and had been taught by him as the truth is in Jesus. That they would put off the old man. What is that? Why, the former conversation, which is corrupt, according to the deceitful lusts, lying, anger, sin, giving place to the devil, corrupt communications, all bitterness, wrath, clamour, evil-speaking, with all malice; and that they would put on the new man. What is that? That which is created in righteousness and true holiness; a being renewed in the spirit of their mind, and a putting away all these things, Eph. 4. *For in Christ Jesus*; these words are put in on purpose to shew us the nature of New-Testament administrations, and how they differ from the Old. In Moses, an outward conformity to an outward and carnal ordinance, was sufficient to give (they subjecting themselves thereto) a being of membership with the Jews.

Jews. But in Christ Jesus it is not so. Of Abraham's flesh was the national Jewish congregation; but it is Abraham's faith that makes New-Testament churches. *They that are of faith, are the children of faithful Abraham. They that are of faith, the same are the children of Abraham.* So then the seed being now spiritual, the rule must needs be spiritual also, viz. The word of faith and holiness. This is the gospel concision-knife, sharper than any two edged sword; and that by which New-Testament saints are circumcised in heart, ears, and lips. For in Christ Jesus no outward and circumstantial thing, but the new creature; none subjects of the visible kingdom of Christ, but visible saints by calling. Now, that which manifesteth a person to be a visible saint must be, conformity to the word of faith and holiness; *And they that are Christ's, have crucified the flesh, with the affections and lusts.* Hearken how delightfully Paul handled the point: The new creatures are the Israel of God: The new creature hath a rule by himself to walk by; and as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. Paul to the Philippians commandeth as much; where treating of his own practice in the doctrine of faith and holiness, he requireth them to walk by the same rule, to mind the same thing. I desire to be found in Christ, saith he; I reach forward toward the things that are before; my conversation is in heaven, and flatly opposite to them, whose God is their belly, who glory in their shame, and who mind earthly things. *Brethren, (saith he), be ye followers together with me; and mark them that walk so.* Mark them; for what? For persons that are to be received into fellowship, and the choicest communion of saints. And indeed this is the safest way to judge of the meetness of persons by: for take away the confession of faith and holiness; and

what can distinguish a Christian from a Turk? He that indeed receiveth faith, that squareth his life by the royal, perfect, moral precept, and that walketh therein in the joy and peace of the Holy Ghost, no man can reject him; he cannot be a man if he object against him; not a man in Christ, not a man in understanding. *The law is not made for a righteous man; neither to debar him the communion of saints if he desire it, nor to cast him out if he were in; but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and for murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for perjured persons, and if there be any other thing contrary to sound doctrine, according to the glorious gospel which is committed to my trust, 1 Tim. 1. 9, 10, 11.* Paul also, when he would leave an everlasting conviction upon the Ephesians concerning his faith and holiness, treating first of the sufficiency of Christ's blood, and the grace of God to save us, he adds, *I have coveted no man's silver, or gold, or apparel: he bringeth them to the moral precept, to prove the sincerity of his good conversation by, Acts 20. 28, 32, 33.* And when men have juggled what they can, and made never such a prattle about religion; yet if their greatest excellency, as to the visibility of their saintship, lieth in an outward conformity to an outward circumstance in religion, their profession is not worth twa mites: *Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy: but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof, Rom. 13. 13, 14.* And it is observable, that after the apostle had, in the 9th and 10th verses of this chapter, told us, that the moral precept is the rule of a good conversation, and exhorted us to make no provision for the

the flesh; he adds, (these things provided), we may receive any that believe in Christ Jesus unto communion with us, how weak soever and dark in circumstantial; and chiefly designs the proof thereof in the remaining part of his epistle. For he that is of sound faith, and of conversation honest in the world, no man, however he may fail in circumstances, may lightly reproach or vilify him. And indeed such persons are the honour of Christian congregations. Indeed he is prejudiced for want of light in those things about which he is dark, as of baptism, or the like; but seeing that is not the initiating ordinance, or the visible character of a saint; yea, seeing it maketh no breach in a good and holy life, nor intrencheth upon any man's right but his own; and seeing his faith may be effectual without it, and his life approved by the worst of his enemies; why should his friends, while he keeps the law, dishonour God by breaking of the same? *Speak not evil one of another, brethren: he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.* James 4. 11. He that is judged, must needs fail somewhere in the apprehension of him that judgeth him, else why is he judged? But he must fail in substance, for then he is worthy to be judged, 1 Cor. 5. 12. His failure is then in a circumstance, for which he ought not to be judged.

Object. But notwithstanding all that you have said, water-baptism ought to go before church-membership. Shew me one in all the New Testament that was received into fellowship without it.

Ans. 1. That water-baptism hath formerly gone first, is granted; but that it ought of necessity so to do, I never saw proof.

2. None ever received it without light going before, unless they did play the hypocrite; and besides,

sides, no marvel though in the primitive times it was so generally practised first, for the unconverted themselves know, it belonged to the disciples of Jesus Christ, John 1. 24, 25, 26, 27. Yet that all that were received into fellowship were even then baptized first, would strain a weak man's wit to prove it, if arguments were closely made upon these three texts of holy scriptures, 1 Cor. 1. 14, 15, 16.; Gal. 3. 27.; Rom. 6. 3. But I pass them, and say, if you can shew me the Christian that in the primitive times remained dark about it, I will shew you the Christian that was received without it.

But should I grant more than can be proved, viz. that baptism was the initiating ordinance, and that it once did, as circumcision of old, give a being of membership to the partakers; yea, set the case that men were forbidden then to enter into fellowship without it: yet the case may so be, that, these things notwithstanding, men might be received into fellowship without it. All these things intailed to circumcision; that was the initiating ordinance; that gave being of membership; that was it without which it was positively commanded none should be received into fellowship. Josh. 5.; yet for all this, more than six hundred thousand were received into the church without it, yea received, and also retained there, and that by Moses and Joshua, even those to whom the land was promised when the uncircumcised were cut off. But why then were they not circumcised? Doubtless there was a reason; either they wanted time, or opportunity, or instruments, or something. But they could not render a bigger reason than this, *I have no light therein*; which is the cause at this day that many a faithful man denieth to take up the ordinance of baptism. But I say, whatever the hindrance was, it mattereth not; our brethren have a manifest one, an invincible one, one that all the men on earth, nor angels in heaven, can-

not remove; for it is God that createth light, and for them to do it without light, would but prove them unfaithful to themselves, and make them sinners against God: *For whatsoever is not of faith is sin*, Rom. 14. If therefore Moses and Joshua thought fit to communicate with six hundred thousand uncircumcised persons, when by the law not one such ought to have been received among them; why may not I have communion, the closest communion, with visible saints as afore described, altho' they want light in, and so cannot submit to that, which of God was never made the wall of division betwixt us? I shall therefore hold communion with such:

First, Because the true visible saint hath already subjected to that which is better, even to the righteousness of God, which is by faith of Jesus Christ, by which he stands just before God; he also hath made the most exact and strict rule under heaven that whereby he squares his life before men. He hath like precious faith with the best of saints, and a conversation, according to light received, becoming the gospel of Christ: He is therefore to be received; received, I say, not by thy light, not for that in circumstances, he jumpeth with thy opinion, but according to his own faith, which he ought to keep to himself before God: *Conscience, I say, not thine own, but of the others; for why is my liberty judged by another man's conscience?* 1 Cor. 10. 29. Some indeed do object, that what the apostles wrote, they wrote to gathered churches, and so to such as were baptized; and therefore the arguments that are in the epistles about things circumstantial, respect not the case in hand. But I will tell such, that as to the first part of their objection they are utterly under a mistake. The first to the Corinthians, the epistle of James, both them of Peter, and the first epistle of John, were expressly written to all the godly, as well as particular

cular churches. Again, if water-baptism, as the circumstances with which the churches were pestered of old, trouble their peace, wound the consciences of the godly, dismember and break their fellowships, it is, although, an ordinance, for the present to be prudently shunned: for the edification of the church, as I shall shew anon, is to be preferred before it.

Secondly, and observe it, *One Spirit, one hope, one Lord, one faith, one baptism*, (not of water, for by one Spirit are we all baptized into one body), *one God and Father of all, who is above all, and through all, and in you all*, is a sufficient rule for us to hold communion by, and also to endeavour the maintaining that communion, and to keep it in unity within the bond of peace against all attempts whatsoever. Eph. 4. 1. 6.; 1 Cor. 12. 16.

Thirdly, I am bold therefore to have communion with such, Heb. 6. 2. because they also have the doctrine of baptisms; I say the doctrine of them: for here you must note, I distinguish between the doctrine and practice of water-baptism; the doctrine being that which by the outward sign is presented to us, or which by the outward circumstance of the act is preached to the believer, viz. *The death of Christ; my death with Christ; also his resurrection from the dead, and mine with him to newness of life*. This is the doctrine which baptism preacheth, or that which by the outward action is signified to the believing receiver. Now I say, he that believeth in Jesus Christ, that richer and better than that, viz. is dead to sin, and that lives to God by him, he hath the heart, power, and doctrine of baptism: all then that he wanteth is but the sign, the shadow, or the outward circumstance thereof: nor yet is that despised, but forborn for want of light. The best of baptisms he hath; he is baptized by that one Spirit; he hath the heart of water-baptism; he wanteth only

the out-ward shew; which if he had, would not prove him a truly visible saint; it would not tell me he had grace in his heart; it is no characteristic note to another of my sonship with God. Indeed it is a sign to the person baptized, and an help to his own faith; he should know by that circumstance that he hath received remission of sins, if his faith be as true as his being baptized is felt by him. But if for want of light he partake not of that sign, his faith can see it in other things, exceeding great and precious promises. Yea, as I also have hinted already, if he appear not a brother before, he appeareth not a brother by that; and those that shall content themselves to make that the note of visible church-membership, I doubt make things not much better, the note of their sonship with God.

Fourthly, I am bold to hold communion with visible saints as afore, because God hath communion with them, whose example in the case we are straitly commanded to follow: *Receive ye one another, as Christ Jesus hath received you*, saith Paul, *to the glory of God*, Rom. 15. 1.—6. Yea, though they be saints of opinions contrary to you, though it goeth against the mind of them that are strong: *We that are strong, ought to bear the infirmities of the weak, and not to please ourselves*. What infirmities? Those that are natural are incident to all; they are infirmities then that are sinful, that cause a man for want of light to err in circumstantialia. And the reason upon which he grounds this admonition is, *that Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee, have fallen upon me*. You say, to have communion with such weak brethren, reproacheth your opinions and practice. Grant it: your dulness and deadness, and imperfections also, reproach the holiness of God. If you say, No; for Christ hath born our sins; the answer is still the same, *Their sins also are fallen upon*

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Christ. He then that hath taken away thy sins from before the throne of God, hath taken away their shortness in conformity to an outward circumstance in religion: *Both your infirmities are fallen upon Christ*; yea, if notwithstanding thy great sins thou standest by Christ complete before the throne of God, why may not thy brother, notwithstanding his little ones, stand complete before thee in the church?

Vain man! think not by the straightness of thine order, in outward and bodily conformity to outward and shadowish circumstances, that thy peace is maintained with God; for peace with God is by faith in the blood of his cross, who hath born the reproaches of you both. Wherefore he that hath communion with God for Christ's sake, is as good and as worthy of the communion of saints as thyself. He erreth in a circumstance, thou erreth in a substance: Who must bear these errors? upon whom must these reproaches fall? Phil. 1. 10. Some of the things of God that are excellent, have not been approved by some of the saints: What then? Must these for this be cast out of the church? No: these reproaches by which the wisdom of heaven is reproached have fallen upon me, saith Christ. But to return, God hath received him, Christ hath received him, therefore do you receive him. There is more solidity in this argument, than if all the churches of God had received him. This receiving then, because it is set an example to the church, is such as must needs be visible to them, and is best described by that word which discovereth the visible saint. Whoso therefore you can by the word judge a visible saint, one that walketh with God, you may judge by the self-same word that God hath received him. Now him that God receiveth, and holdeth communion with, him you should receive, and hold communion. Will any say we cannot believe that God hath received

received any but such as are baptized? I will not suppose a brother so stupified, and therefore to that I will not answer.

Receive him to the glory of God: To the glory of God, is put in on purpose to shew what dishonour they bring to God who despise to have communion with them, who yet they know have communion with God. For how doth this man, or that church, glorify God, or count the wisdom and holiness of heaven beyond them, when they refuse communion with them, concerning whom they are by the word convinced that they have communion with God?

Now the God of patience and consolation grant you to be like minded one towards another, according to Jesus Christ, Rom. 15. 5. By this word *patience*, Paul insinuateth how many imperfections the choicest Christians do mingle their best performances with and by this of *consolation*, how readily God overlooks, passeth by them, and comforteth you notwithstanding. Now that this mind should be in Christians one to another, is manifest, because Paul prays that it might be so. But this is an heavenly gift, and therefore must be fetched from thence. But let the patience of God, and the willingness of Christ, to bear the reproaches of the weak, and the consolations that they have in God, notwithstanding, moderate your passions, and put you upon prayer to be minded like Jesus Christ.

Fifthly, Because a failure in such a circumstance in water, doth not unchristian us. This must needs be granted, not only from what was said before, but for that thousands of thousands that could not consent thereto as we have, more gloriously than we, are like to do acquitted themselves and their Christianity before men, and are now with the innumerable company of angels, and the spirits of just men made perfect. What is said of eating, or the contrary, may as to this be said of water-baptism;

baptism: Neither if I be baptized, am I the better; neither if I be not, am I the worse: not the better before God, not the worse before men; still meaning, as Paul doth, provided I walk according to my light with God; otherwise it is false; for if a man that seeth it to be his duty shall despisingly neglect it, or if he that hath no faith therein shall foolishly take it up, both these are for this the worse, being convicted in themselves for transgressors. He therefore that doth it according to his light, doth well; and he that doth it not, or dare not do it, for want of light, doth not ill; for he approveth his heart to be sincere with God; he dare not do any thing but by light in the word. If therefore he be not by grace a partaker of light in that circumstance which thou professest, yet he is a partaker of that liberty and mercy by which thou standest. He hath liberty to call God Father, as thou, and to believe he shall be saved by Jesus: his faith, as thine, hath purified his heart; he is tender of the glory of God as thou art, and can claim by grace an interest in heaven, which thou must not do because of water; ye are both then Christians before God and men, without it: he that can, let him preach to himself by that; he that cannot, let him preach to himself by the promises; but yet let us rejoice in God together: let us exalt his name together. Indeed the baptized can thank God for that for which another cannot; but may not he that is unbaptized thank God for that which the baptized cannot? Wouldst thou be content that I should judge thee, because thou canst not for my light give thanks with me? why then should he judge me for that I cannot give thanks with him for his? *Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block, or occasion of offence in his brother's way.* Rom. 14. 13. And seeing the things wherein we exceed each other are such

as neither make nor mar Christianity, let us love one another, and walk together by that glorious rule above specified, leaving each other in all such circumstances to our own master, to our own faith: *Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea he shall be holden up; for God is able to make him stand.* Rom. 14. 4.

Sixthly, I am therefore for holding communion thus, because the edification of souls in the faith and holiness of the gospel is of greater concernment than an agreement in outward things: I say, it is of greater concernment with us, and of far more profit to our brother, than our agreeing in or contesting for the business of water-baptism; John 16. 13.; 1 Cor. 14. 26.; 2 Cor. 10. 8. chap. 12. 19.; Eph. 4. 12.; 2 Tim. 3. 17.; 1 Cor 8. 1. chap. 13. 1, 2. That the edification of the soul is of the greatest concern, is out of measure evident, because heaven and eternal happiness are so immediately concerned therein. Besides, this is that for which Christ died, for which the Holy Ghost was given, yea, for which the scriptures and the gifts of all the godly are given to the church: yea, and if gifts are not bent to this very work, the persons are said to be proud or uncharitable that have them, and stand but for cyphers, or worse, among the churches of God. Further, edification is that that cherisheth all grace and maketh the Christian quick and lively, and maketh sin lean and dwindling, and filleth the mouth with thanksgiving to God. But to contest with gracious men, with men that walk with God, to shut such out of the churches, because they will not sin against their souls, rendereth thee uncharitable; Rom. 14. 15, 20. Thou seekest to destroy the word of God: thou begettest contentions, janglings, murmurings, and evil surmisings; thou ministerest occasion for whisperings, backbitings, slanders,

slanders, and the like, rather than godly edifying; contrary to the whole current of the scriptures, and peace of all communities. Let us therefore leave off these contentions, and follow after things that make for peace, and things wherewith one may edify another, Rom. 14. 19.; and know, that the edification of the church of God dependeth not upon, neither is tied to this or that circumstance. Especially when there are in the hearts of the godly different persuasions about it, then it becometh them, in the wisdom of God, to take more care for their peace and unity, than to widen or make large their uncomfortable differences.

Although Aaron transgressed the law, because he eat not the sin-offering of the people: yet seeing he could not do it with satisfaction to his own conscience, Moses was content that he left it undone. Lev. 10. 16.—20.

Joshua was so zealous against Eldad and Medad, for prophesying in the camp, without first going to the Lord to the door of the tabernacle, as they were commanded, that he desired Moses to forbid them, Numb. 11. 16.—26.; but Moses calls his zeal envy, and prays to God for more such prophets; knowing that although they failed in a circumstance, they were right in that which was better. The edification of the people in the camp was that which pleased Moses.

In Hezekiah's time, though the people came to the passover in an undue manner, and did eat it otherwise than it was written; yet the wise king would not forbid them, but rather admitted it; knowing that their edification was of greater concern than to hold them to a circumstance or two; 2 Chron. 30. 13.—27. Yea, God himself did like the wisdom of the king, and healed, that is, forgave the people at the prayer of Hezekiah. And observe it, notwithstanding this disorder as to circumstances, the feast was kept with great gladness; and

and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord; yea there was not the like joy in Jerusalem from the time of Solomon unto that same time. What shall we say? all things must give place to the profit of the people of God; yea, sometimes laws themselves, for their outward preservation, much more for godly edifying. When Christ's disciples plucked the ears of corn on the Sabbath, no doubt for very hunger, and were rebuked by the Pharisees for it, as for that which was unlawful, how did their Lord succour them? By excusing them, and rebuking their adversaries: "Have ye not read," said he, "what David did when he was an "hungred, and they that were with him, how he "entered into the house of God, and did eat the "shew-bread, which was not lawful for him to "eat, neither for them that were with him, but for "the priests only? Or have ye not read in the law, "how that on the Sabbath-day, the priests in the "temple profaned the Sabbath, and were blameless?" Why blameless? Because they did it in order to the edification of the people; Matth. 12. 1.—6. If laws and ordinances of old have been broken, and the breach of them born with, (when yet the observance of other things was more strictly commanded than now), when the profit and edification of the people came in competition, how much more may not we have communion, church-communion, where no law is transgressed thereby?

Seventhly, Therefore I am for holding communion thus, because love, which above all things we are commanded to put on, is of much more worth than to break about baptism. Love is also more discovered, when it receiveth for the sake of Christ and grace, than when it refuseth for want of water. And observe it, as I have also said before, this exhortation to love is grounded upon the putting on of the new creature; which new creature hath swallowed

lowed up all distinctions that have before been common among the Churches. As I am a Jew, you are a Greek; I am circumcised, you are not: I am free you are bound: because Christ was all in all these, "Put on therefore," saith he, "as the elect of God holy and beloved, bowels of mercy, kindness, humbleness of mind, long suffering," that is with reference to the infirmities of the weak, "forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye, And above all things put on charity, which is the bond of perfectness; Col. 3. 8.—15. Which forbearing and forgiving respecteth not only private and personal injuries, but also errors in Judgement about inclinations and distinctions, tending to divisions, and separating upon the grounds laid down in ver. 11.; which, how little soever they now seem to us who are beyond them, were strong, and of weight to them who in that day were entangled with them. Some saints then were not free to preach to any but the Jews, denying the word of life to the Gentiles, and contending with them who preferred it to them; which was a greater error than this of baptism; Acts 11. 1, 2, 3.—19. But what should we do with such kind of saints? Why, love them still, forgive them, bear with them, and maintain church-communion with them. Why? Because they are new creatures; because they are Christ's; for these swallow up all distinctions: further, because they are elect and beloved of God. Divisions and distinctions are of shorter date than election. Let not them, therefore, that are but momentary, and hatched in darkness, break that bond that is from everlasting. It is love, not baptism, that discovereth us to the world to be Christ's disciples. It is love that is the undoubted character of our interest in, and sonship with God; I mean when we love as saints, and desire communi-

on with others, because they have fellowship one with another; in their fellowship with God the Father, and his Son Jesus Christ; 1 John 1. 2. And now, though the truth and sincerity of our love to God be then discovered when we keep his commandments in love to his name, yet we should remember again, that the two head and chief commandments are, faith in Jesus, and love to the brethren; 1 John 3. 23. So then he that pretendeth to love, and yet seeks not the profit of his brother in chief; he loveth; but they are his own opinions and froward notions; James 4. 11.; Rom. 14. 21. *Love is the fulfilling of the law*; but he fulfils it not who judgeth and setteth at nought his brother; that stumbleth, offendeth, and maketh weak his brother; and all for the sake of a circumstance, that to which he cannot consent, except he sin against his own soul, or, Papist-like, live by an implicit faith. Love therefore is sometimes more seen and shewed, in forbearing to urge and press what we know, in publishing and imposing: *I could not*; faith Paul, love would not let me, *speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ; I have fed you with milk, and not with strong meat; for hitherto you have not been able to bear it; neither yet now are you able.* 1 Cor. 3. 1, 2.

The apostle considered, not only the knowledge that he had in the mysteries of Christ, but the temper, the growth, and strength of the churches and accordingly kept back, or communicated to them, what might be for their profit; Acts 20. 18, 19, 20. So Christ, *I have many things to say unto you, but ye cannot bear them now.* It may be, some will count these old and thread-bare texts; But such must know, that the word of the Lord must stand for ever. Isa. 40. 8. And I should dare to say to such, If the best of thy new shifts be, to slight and abuse old scriptures, it shews thou art

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more fond of thy unwarrantable opinion, than swift to hear, and ready to yeild to the authority that is infallible. But to conclude this, when we attempt to force our brother beyond his light, or to break his heart with grief, to thrust him beyond his faith, or to bar him from his privilege, how can we say, I love? What shall I say? To have fellowship one with another, for the sake of an outward circumstance, or to make that the door to fellowship which God hath not; yea, to make that the including, excluding, charter, the bounds, bar, and rule of communion, when, by the word of the everlasting testament, there is no warrant for it; to speak charitably, if it be not for want of love, it is for want of knowledge in the mysteries of the kingdom of Christ. Strange! Take two Christians equal in all points but this, nay let one go beyond the other far for grace and holiness; yet this circumstance of water shall drown and sweep away all his excellencies, not counting him worthy of that reception that with hand and heart shall be given a novice in religion, because he consents to water.

Eightly, But for God's people to divide into parties, or to shut each other from church-communion, though from greater points, and upon higher pretences, than this of water-baptism, hath heretofore been counted carnal, and the actors herein babish Christians. Paul and Apollos, Cephas and Christ, were doubtless higher things than those about which we contend; yet when they made divisions for them, how sharply are they rebuked? Are ye not carnal, carnal, carnal? For whereas there are among you envyings, strife, divisions, or factions, are ye not carnal? 1 Cor. 1. 11, 12. chap. 3. 1, 2, 3, 4. While one saith, I am of Paul, and another, I am of Apollos, are ye not carnal? See therefore from whence arise all thy endeavours, zeal, and labour, to accomplish divisions among the
godly.

godly. Let Paul, or Cephas, or Christ himself, be the burden of thy song; yet the heart from whence they flow is carnal, and thy actions discoveries of childishness. But doubtless, when these contentions were among the Corinthians, and one man vilified, that another might be promoted, a lift with a carnal brother was thought great wisdom to widen the breach. But why should he be rebuked that said he was for Christ? Because he was for him in opposition to his holy apostles. Hence he saith, Is Christ divided or separate from his servants? Note therefore that these divisions are deserted by the persons the divisions were made about: neither Paul, nor Apollos, nor Cephas, nor Christ is here. Let the cry be never so loud, *Christ, Order, The rule, The command*, or the like, carnality is but the bottom; and they are but babes that do it; their zeal is but a puff; 1 Cor. 4. 6. And observe it, the division at Corinth was helped forward by water-baptism. This the apostle intimates by, *Were ye baptized in the name of Paul?* Ah! brethren, carnal Christians, with outward circumstances, will, if they be let alone, make sad work in the churches of Christ, against the spiritual growth of the same. *But I thank God*, saith Paul, *that I baptized none of you, &c.* Not but that it was then an ordinance of God, but they abused it, in making parties thereby. *I baptized none of you, but Crispus and Gaius, and the household of Stephanus*; men of note among the brethren, men of good judgement, and revered by the rest: they can tell you I intended not to make a party of myself thereby. *Besides I know not whether I baptized any other.* By this negligent relating who were baptized by him, he sheweth that he made no such matter of baptism as some in these days do; nay, that he made no matter at all thereof with respect to church-communion: for if he did not heed who himself had baptized, he much less heeded who

were baptized by others. But if baptism had been the initiating or entering ordinance, and so appointed of God, no doubt he had made more conscience thereof than so lightly to pass it over. *For Christ sent me not to baptize, but to preach the gospel.* The gospel then may be effectually preached, and yet baptism neither administered nor mentioned: the gospel being good tidings to sinners, upon the account of free grace through Christ; but baptism, with things of like nature, are duties enjoined such a people who received the gospel before. I speak not this, because I would teach men to break the least of the commandments of God, but to persuade my brethren of the baptized way, not to hold too much thereupon, not to make it an essential of the gospel of Christ, nor yet of communion of saints. *He sent me not to baptize.* These words are spoken with holy indignation against them that abuse this ordinance of Christ. So when he speaketh of the ministers themselves, which also they had abused, in his speaking, he, as it were, trampled upon them, as if they were nothing at all: *Who then is Paul? and Who is Apollos? He that planteth is not any thing, neither is he that watereth, but God that giveth the increase; 1 Cor. 3. 5, 7.* Yet for all this, the ministers, and their ministry, are a glorious appointment of God in the world. Baptism also is a holy ordinance; but when Satan abuseth it, and wrencheth it out of its place, making that which was ordained of God for the edification of believers, the only weapon to break in pieces the love, the unity, the concord of saints, then what is baptism? then neither is baptism any thing. And this is no new doctrine: For God, by the mouth of his prophets of old, cried out against his own institutions, when abused by his people: "To what purpose is the multitude of your sacrifices to me? saith the Lord: I am full of burnt-offerings of rams, and the fat of fed beasts: I
 "delight

“delight not in the blood of bullocks, or of lambs,
“or of he-goats. When you come to appear be-
“fore me, who hath required these things at your
“hands to tread my courts? Bring no more vain
“oblations; incense is an abomination to me; the
“new moons and the Sabbaths, and the calling
“of assemblies, I cannot away with; it is iniquity,
“even the solemn meeting. Your new moons, and
“your appointed feasts, my soul hateth; they are
“a trouble unto me; I am even weary to bear
“them.” Isa. 1. 11.—15. And yet all these were
his own appointments. But why then did he thus
abhor them? Because they retained the evil of
their doings, and used them as they did other of
his appointments, viz. for strife and debate, and
to strike with the fist of wickedness; Isa. 58. 4.
Wherefore, when that of God that is great, is over-
weighed by that which is small, it is the wisdom
of them that see it, to put load to the other end
of the scale, until the things thus abused poise in
their own place. But to pass this, and proceed,

Ninthly, If we shall reject visible saints by calling,
saints that have communion with God, that have
received the law at the hand of Christ, that are
of holy conversation among men, they desiring to
have communion with us, as much as in us lieth we
take from them their very privilege, and the bless-
ings to which they are born of God. For Paul saith,
not only to the gathered church at Corinth, but to
all scattered saints that in every place call upon the
name of the Lord, *That Jesus Christ is theirs;*
that Paul and Apollos, and the world, and life, and
death, and all things are theirs; because they are
Christ's, and Christ is God's. But, saith he, let no
man glory in men, such as Paul, and Cephas, though
these were excellent; because this privilege comes
to you upon another bottom, even by faith of Jesus
Christ; *Drink ye all of this,* is entailed to faith,
not baptism. Nay, baptized persons may yet be ex-
cluded

cluded this, when he that discerneth the Lord's body hath right and priviledge to it; 1 Cor, 11. 28. 29. But to exclude Christians from Church communion, and to debar them their heaven-born privileges, for the want of that which yet God never made a wall of division between us.

1. This looks too like a spirit of persecution, Job. 19. 25. to 29.

2. It respecteth more a form, than the spirit and power of godliness, 2 Tim. 3. 5.

3. This is to make laws where God hath made none, and to be wise above what is written; contrary to God's word, and our own principles.

4. It is a directing of the spirit of God.

5. It bindeth all mens faith and light to mine opinion.

6. It taketh away the childrens bread.

7. It with-holdeth from them the increase of faith.

8. It tendeth to harden the hearts of the wicked.

9. It tendeth to make wicked the hearts of weak Christians.

10. It setteth open a door to all temptations.

11. It tempteth the devil to fall upon those that are alone, and have none to help them.

12. It is the nursery of all vain janglings, back-bitings, and strangeness, among the Christians.

13. It occasioneth the world to reproach us.

14. It holdeth staggering consciences in doubt of the right way of the Lord.

15. It giveth occasion to many to turn aside to most dangerous heresies,

16. It abuseth the holy scriptures; it wresteth God's ordinances out of their place.

17. It is a prop to Antichrist.

18. Shall I add, is it not that which greatly prevailed to bring down those judgements which at present we feel, and groan under? I will dare to say it was the cause thereof.

Tenthly,

Tenthly, and lastly; Bear with one word farther: What greater contempt can be thrown upon the saints, than for their brethren to cast them off, or to debar them church-communion? Think you not that the world may groundly say, Some great iniquity lies hid in the skirts of your brethren, when in truth the transgression is yet your own? But I say, what can the church do more to the sinners, or open profane? Civil commerce you will have with the worst, and what more have you with these? Perhaps you will say; We can pray and preach with these, and hold them Christians, saints, and godly. Well, but let me ask you one word farther: Do you believe, that of very conscience they cannot consent, as you, to that of water-baptism? and that if they had light therein, they would as willingly do it as you? Why then, as I have shewed you, our refusal to hold communion with them is without a ground from the word of God.

But can you commit your soul to their ministry, and join with them in prayer, and yet not count them meet for other-gospel privileges? I would know by what scripture you do it. Perhaps you will say, I commit not my soul to their ministry, only hear them occasionally for trial. If this be all the respect thou hast for them and their ministry, thou mayest have as much for the worst that pisseth against the wall. But if thou canst hear them as God's ministers, and sit under their ministry as God's ordinance, then shew me where God hath such a gospel ministry, as that the persons ministering may not, though desiring it, be admitted with you to the closest communion of saints. But if thou sittest under their ministry for fleshly politic ends, thou hearest the word like an Atheist, and art thyself, while thou judgest thy brother, in the practice of the worst of men. But I say, where do you find this piece-meal communion with men that profess faith

faith and holiness as you, and separation from the world?

If you object, That my principles lead me to have communion with all; I answer, With all as afore described, if they will have communion with me.

Object. Then you may have communion with the members of Antichrist.

Ans. If there be a visible saint yet remaining in that church, let him come to us, and we will have communion with him.

Quest. What though he yet stand a member of that sinful number, and profess himself one of them?

Ans. You suppose an impossibility; for it cannot be, that at the same time a man should visibly stand a member of two bodies diametrically opposite one to another. Wherefore it must be supposed, that he who professeth himself a member of a church of Christ, must forthwith, nay before, forsake the Antichristian one. The which if he refuseth to do, it is evident he doth not sincerely desire to have fellowship with the saints.

But he saith, he cannot see that company to which you stand opposite, and conclude Antichristian, is indeed the Antichristian church.

If so, he cannot desire to join with another, if he know them to be professedly and directly opposite.

I hold therefore to what I said at first; That if there be any saints in the Antichristian church, my heart, and the door of our congregation; is open to receive them into closest fellowship with us.

Object. But how if they yet retain some Antichristian principles?

Ans. If they be such as eat out the bowels of a church, so soon as they are detected, he must either be kept out while out, or cast out if in. For it must be the prudence of every community, to preserve its own unity with peace and truth; the which the churches of Christ may do, and yet, as

I have shewed already, receive such persons as differ upon the point of water-baptism: for the doing or not doing of that, neither maketh nor marreth the bowels or foundation of church-communion.

Object. But this is receiving for opinion sake, as before you said of us.

Ans. No; we receive him for the sake of Christ and grace, and for our mutual edification in the faith; and that we respect not opinions, I mean in lesser matters, it is evident; for things wherein we differ, are no breach of communion among us; we let every man have his own faith in such things to himself before God.

I now come to a short application.

1. Keep a strict separation, I pray you, from communion with the open profane; and let no man use his liberty in church-relation, as an occasion to the flesh; but in love serve one another; looking diligently, lest any root of bitterness, (any poisonous herb, Deut. 29. 18.) springing up, trouble you and thereby many be defiled; and let those that before were reasons for my separation, be motives to you to maintain the like: and remember, that when men have said what they can for a sinful mixture in the worship of God, the arm of the Lord is made bare against it.

2. In the midst of your zeal for the Lord, remember that the visible saint is his, and is privileged in all those spiritual things that you have in the word, and live in the practice of; and that he is to partake thereof, according to his light therein. Quarrel not with him about things that are circumstantial, but receive him in the Lord, as becometh saints: if he will not have communion with you, the neglect is his, not yours. But faith the open profane; Why cannot we be reckoned saints also? We have been christened, we go to
E e church,

church, we take the communion. Poor people! This will not do: for so long as in life and conversation you appear to be open profane, we cannot, unless we sin, receive you into our fellowship: for by your ungodly lives you shew that you know not Christ; and while you are such by the word, you are reputed but beasts. Now, then, judge yourselves, if it be not a strange community that consisteth of men and beasts. Let beasts be with the beasts; you know yourselves do so; you receive not your horse nor your hog to your table; you put them in a room by themselves. Besides, I have shewed you before, that for many reasons we cannot have communion with you.

1st, The church of God must be holy. Lev. 11. 14. chap. 19. 2. & 20. 7.; 1 Pet. 1. 15, 16.; If. 26. 2.; Psal. 128. 20.; Ezek. 43. 12. chap. 44. 9. If. 52. 11.

2^{dly}, The example of the churches of Christ before, hath been a community of visible saints. Rom. 1. 7.; 1 Cor. 1. 2.; Eph. 1. 1, 2.; Col. 1. 1.; 1 Theff. 1. 1, 2.; 2 Theff. 1. 1. Poor carnal man! there are many other reasons urged in this little book, that shew why we cannot have communion with thee: not that we refuse of pride or stoutness, or because we scorn you as men: no, we pity you, and pray to God for you; and could, if you were converted, with joy receive you to fellowship with us. Did you never read in Daniel, that *iron is not mixed with miry clay*, Dan. 2. 43. No more can the saints with you, in the worship of God, and fellowship of the gospel. When those you read of in the 4th of Ezra attempted to join in temple-work with the children of the captivity, what said the children of Judah? *You have nothing to do with us, to build an house to the Lord our God; but we ourselves together will build unto the Lord God of Israel, &c.* Ezra. 4. 1, 2, 3.

I return now to those that are visible saints by calling,

calling, that stand at a distance one from another, upon the accounts before specified. Brethren, close, close, be one, as the Father and Christ is one.

1. This is the way to convince the world that you are Christ's, and the subjects of one Lord; whereas the contrary makes them doubt it. John 13. 34, 35.; John 17. 23.

2. This is the way to increase love, that grace so much desired by some, and so little enjoyed by others. 2 Cor. 7. 14, 15.

3. This is the way to favour and taste the Spirit of God in each others experience; for which, if you find it in truth, you cannot but bless (if you be saints) the name of our Lord Jesus Christ. 1 Thess. 1. 2, 3, 4.

4. This is the way to increase knowledge, or to see more in the word of God; for that may be known by two that is not seen by one. Isa. 52. 8.

5. This is the way to remove secret jealousies and murmurings one against the other; yea, this is the way to prevent much sin, and greatly to frustrate that design of hell. Prov. 6. 16, to 20.

6. This is the way to bring them out of the world into fellowship, that now stand off from our gospel-privileges, for the sake of our vain janglings.

7. This is the way to make Antichrist shake, totter, and tremble. Isa. 11. 13, 14.

8. This is the way to leave Babylon, as an habitation for devils only; and to make it an hold for foul spirits, and a cage only for every unclean and hateful bird.

9. This is the way to hasten the work of Christ's kingdom in the world, and to forward his coming to the eternal judgement.

10. And this is the way to obtain much of that, *Well done, good and faithful servant*, when you stand before his face.

I beseech you, brethren, suffer the word of exhortation; for I have written a letter unto you in few words. Heb. 13. 22.

Difference

Differences in Judgement about Water-Baptism, no bar to Com- munion :

To communicate with saints, as saints, proved
lawful.

In answer to a book written by the Baptists, and
published by Mr T. P. and Mr W. K. intituled,
*Some serious reflections on that part of Mr
Bunyan's Confession of Faith, touching church-
communion with unbaptized believers.*

Wherein their objections and arguments are an-
swered, and the doctrine of communion still as-
serted and vindicated.

Here is also Mr HENRY JESSE's Judgement in the
case, fully declaring the doctrine I have asserted.

*Should not the multitude of words be answered?
and should a man full of talk be justified? Should
thy lies make men hold their peace? and when thou
mockest, shall no man make thee an answer?*
Job xi. 2, 3.

I am for peace: but when I speak, they are for war.
Psal. cxx. 7.

COURTEOUS READER.

BE intreated to believe me, I had not set pen
to paper about this controversy, had we been
let alone at quiet in our Christian communion. But
being assaulted for more than sixteen years, where-
in the brethren of the baptized way (as they had
their opportunity) have sought to break us in pieces,
merely

merely because we are not, in their way, all baptized first; I could not, I durst not, forbear to do a little, if it might be, to settle the brethren, and to arm them against the attempts, which also of late they begin to revive upon us. That I deny the ordinance of baptism, or that I have placed one piece of an argument against it, (though they feign it), is quite without colour of truth. All I say is, that the church of Christ hath not warrant to keep out of their communion the Christian that is discovered to be a visible saint by the word, the Christian that walketh according to his light with God. I will not make reflections upon those unhandsome brands that my brethren have laid upon me for this, as that I am a Machiavilian, a man devilish, proud, insolent, presumptuous, and the like: neither will I say, as they, The Lord rebuke thee; words fitter to be spoke to the devil than a brother. But, reader, read and compare, lay aside prejudice, and judge. What Mr Kiffin hath done in the matter I forgive, and love him never the worse; but must stand by my principles, because they are peaceable, godly, profitable, and such as tend to the edification of my brother, and, as I believe, will be justified in the day of judgement.

I have also here presented thee with the opinion of Mr Henry Jesse in the case; which providentially I met with, as I was coming to London to put my papers to the press. And that it was his judgement is asserted to me, known many years since to some of the Baptists, to whom it was sent, but never yet answered; and will yet be attested, if need shall require. Farewel.

Thine in all Christian service, according to my light and power,

JOHN BUNYAN.

Differences

Differences in Judgement, &c.

S I R,

YOUR seemingly serious reflections upon that part of my plain-hearted confession of faith, which rendereth a reason of my freedom to communicate with those of the saints and faithful who differ from me about water-baptism, I have read and considered, and have weighed them so well as my rank and abilities will admit me to do. But finding yours (if I mistake not) far short of a candid replication, I thought convenient, not only to tell you of those impertinencies every where scattered up and down in your book, but also that in my simple opinion your rigid and church-disquieting principles are not fit for any age and state of the church.

But before I enter the body of your book, give me leave a little to discourse you about your preamble to the same, wherein are two miscarriages unworthy your pretended seriousness, because void of love and humility.

The first is, in that you closely disdain my person, because of my low descent among men, stigmatizing me for a person of that rank that need not to be heeded or attended unto, p. 1.

Ans^w. What is it that gives a man reverence with you, I know not, but for certain, *He that despiseth the poor, reproacheth his maker; yet, a poor man is better than a liar.* To have gay cloathing, or gold rings, or the persons that wear them, in admiration, or to be partial in your judgement or respects, for the sake, or upon the account of flesh and blood, doubtless convicteth you to be of the law a transgressor, and not without partiality, &c. in the midst of your seeming sanctity.

Again,

Again, you say, I had not meddled with the controversy at all, had I found any of parts that would divert themselves to take notice of you, p. 2.

Answ. What need you, before you have shewed one syllable of a reasonable argument in opposition to what I assert, thus trample my person, my gifts, and grace, (have I any), so disdainfully under your feet? What a kind of *you* am *I*? and why is my rank so mean, that the most gracious and godly among you may not duly and soberly consider of what I have said? Was it not the art of the false apostles of old to say this? to bespatter a man, that his doctrine might be disregarded? *Is not this the carpenter?* and, *His bodily presence is weak and contemptible*, did not use to be in the mouths of the saints; for they knew, *the wind blew where it listed*. Neither is it high birth, worldly breeding, or wealth, but electing love, grace, and the wisdom that comes from heaven, that those who strive for strictness of order in the things and kingdom of Christ, should have in regard and esteem. Need I read you a lecture? *Hath not God chosen the foolish, the weak, the base, yea, and even things that are not, to bring to nought things that are?* Why then do you despise my rank, my state, and quality, in the world?

As for my confession of faith, which you also secretly despise, p. 1.; if it be good and godly, why may it not be accepted? *If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?* If you and the brethren of your way did think it convenient to shew to the world what you held, if perhaps by that means you might escape the prison, why might not I, after above eleven years endurance there, give the world a view of my faith and practice, if peradventure wrong thoughts and false judgements of me might by that means be abated and removed?

But you suggest, I did it because I was so willing

to be known in the world by my singular faith and practice.

How singular my faith and practice is, may be better known to you hereafter; but that I did it for a popular applause and fame, as your words seem to bear, (for they proceed from a taunting spirit), that will be known to you better in the day of God, when your evil surmises of your brother, and my designs in writing my book, will be published upon the house-tops.

And even now, before I go any further, I will give you a touch of the reason of my publishing that part thereof which you so hotly oppose.

It was because of those continual assaults that the rigid brethren of your way made, not only upon this congregation to rent it, but also upon many others about us, if peradventure they might break us in pieces, and draw from us disciples after them.

Assaults (I say) upon this congregation by times, for no less than these sixteen or eighteen years: yea, myself they have sent for, and endeavoured to persuade me to break communion with my brethren; also with many others they have often tampered, if haply their seeds of division might take. Neither did they altogether fail of their purpose; for some they did rent and dismember from us: but none but those of whom now they begin to be ashamed; the judgement of God so following their design, that the persons which then they prevailed upon, are now a stink and reproach to religion. Neither were these spirits content with that discord they did sow among us, but they proceeded to seize upon others. But to pass these, the wild and unsound positions they have urged to maintain their practice, would be too large here to insert.

Now, Sir, to settle the brethren, (the brethren of our community), and to prevent such disorders among others, was the cause of my publishing my papers; and considering my concern in the house
of

of God, I could do no less than to give them warning, that every man might deliver his soul.

You proceed, saying, "It is my liberty, as well as others into whose hands it falls, to weigh what you have said in truth's balance; and if it be found too light, to reject it whether you will or no."

Ans. Do but grant me, without mocking of me, the liberty you desire to take, and, God helping me, I desire no more to shift for myself among you.

As to your saying, that I proudly and imperiously insult, because I say they are babes, and carnal, that attempt to break the peace and communion of churches, though upon no better pretences than water; you must know, I am still of that mind, and shall be, so long as I see the effects that follow, *viz.* the breach of love, taking off Christians from the more weighty things of God, and to make them quarrel and have heart-burnings one against another.

Where you are pleased to charge me with raging, for laying those eighteen particular crimes to the charge of such who exclude Christians from church-communion, and debar them their heaven-born privileges for the want of that which yet God never made the wall of division between us, p. 116.

I say, when you can prove that God hath made water-baptism that wall, and that the stress of the after eighteen charges lie wholly and only in that, then you may time enough call my language such as wanteth charity: but I question though that was granted, whether your saying I rage, will be justified in the day of judgement.

My great noise (as you call it) about an initiating ordinance, you say, you shall take no notice of, p. 3.

Ans. Although you do not, I must. For if baptism be not that, but another; and if visible saints may enter into fellowship by that other, and are

no where forbidden so to do, because they have not light into water-baptism; it is of weight to be considered by me, yea, and of others too who are unprejudiced.

2. How ignorant you are of such as hold it the initiating ordinance, I know not; nor how long you have been of that persuasion, I know not. This I know, that men of your own party, as serious, godly, and it may be more learned than yourself, have within less than this twelvemonth urged it. Mr D. in my hearing, did from Rom. 6. 1, 2. in the meeting in Lothbury, affirm it; also my much esteemed Mr D. A. did twice in a conference with me assert it.

3. But whatever you say, whether for or against, it is no matter; for while you deny it to be the entering ordinance, you account it the wall, bar, bolt, and door, even that which must separate between the righteous and the righteous; nay, you make want of light therein a ground to exclude the most godly your communion, when every novice in religion shall be received into your bosom, and be of esteem with you, because he hath (and from what ground God knows) submitted to water-baptism.

I am glad, that in p. 4. you conclude with me what is the initiating ordinance; but withal give me leave to correct, as I think, one extravagant expression of yours.

You say, "It is consent on all hands, and nothing else, that makes them members of particular churches; and not faith and baptism," P. 4.

You might have stopped at, *and nothing else*. You need not, in particular, have rejected faith: your first error was bad enough. What, nothing else but consent? What, not so much as a respect to the matter or end? Why then are not all the communities of all the highwaymen in the land truly-

truly-constituted churches of Christ, unless you can prove that they hold together, but not by consent.

What? consent and nothing else? But why do you throw out faith? Why, I throw out baptism; which because you cannot as to the case in hand fetch in again, therefore out must faith go too. Your action is much like that harlot's that stood to be judged by Solomon, who because her own child was dead, would have her neighbour's killed also. Faith, Sir, both in the profession and confession of it, is of immediate and also absolute concern, even in the very act of the church's reception of this or another member. Throw out faith, and there is no such thing as a Christian, neither visible nor invisible. You ought to receive no man, but upon a comfortable satisfaction to the church that you are now receiving a believer. Faith, whether it be savingly there or no, is the great argument with the church in receiving any: we receive not men as men, but the man immediately under that supposition; He hath faith, he is a Christian. Sir, consent simply, without faith, makes no man a member of the church of God; because then would a church not cease to be a church, whoever they received among them: yea, by this assertion you have justified the church of Rome itself to be to this day both good and godly, unless you can prove that they did at first and do now receive their unbelieving members without their own consent,

The church hath no such liberty to receive men without respect to faith; yea, faith and holiness must be the essentials, or basis, upon and for the sake of which you receive them: holiness, I say; yet not such as is circumstantial, but that which is such in the very heart of it. Pray you in your next, therefore, word it better; lest while you slight and trample upon me, you stand before all blame-worthy yourself.

Differences in judgement about Water-baptism,

The scriptures you speak of I did not in my first, p. 68. produce, to shew, persons unbaptized might hold communion with the church, (though I am fully convinced they may), but to shew, that knowledge of those persons, of their faith and holiness in general, ought first to be shewed to the church, before she can lawfully receive them. Acts 9. 25, 26, 27.; 1 Cor. 16. 10.; 2 Cor. 8. 23.

As to my answer to a question, p. 70. which you have, at p. 5. of yours, corrupted, and then abused, I tell you again, that a discovery of the faith and holiness, and a declaration of the willingness of a person to subject himself to the laws and government of Christ in his church, is a ground sufficient to receive such a member.

But you descant, "Is baptism none of the laws of Christ?"

Ans. It is none of those laws, neither any part of them, that the church, as a church, should shew her obedience by. For albeit that baptism be given by Christ our Lord to the church, yet not for them to worship him by as a church. Shew me what church-ordinance it is; and when or where the church, as a church, is to practice it, as one of those laws and appointments that he hath commanded his church to shew to him her obedience by.

Again, that submitting to water-baptism is a sign or note that was ever required by any of the primitive churches of him that would hold fellowship with them, or that it infuseth such grace and holiness into those that submit thereto, as to capacitate them for such a privilege, or that they did acknowledge it a sign thereof, I find not in all the Bible.

I find not, as I told you in my first, that baptism is a sign to any but the person that is baptized. The church hath her satisfaction of the person from better proof. Col. 2. 12.; Rom. 6. 1; 2, 3,

4.; 1 Cor. 15. 29.; Acts 2. 38. chap. 22. 16.;
1 Pet. 3. 21.

I told you also, that baptism makes thee no member of the church, neither doth it make thee a visible saint: it giveth thee, therefore, neither right to nor being of membership at all. Why, Sir, did you not answer these things, but slip them, with others, as if you were unconcerned, troubling your reader with such kind of insinuations as must needs be unfavoury to godly ears?

You make the moral law none of Christ's, but Moses's; not the Son's, but the servant's: and tell me, because I plead for faith and holiness, according to moral duties gospelized, (they are my words, p. 79.), whereby we ought to judge of the fitness of members, that therefore Moses is more beholden to me than Christ, p. 6.

Sir, know you not yet, that a difference is to be put betwixt those rules that discover the essentials of holiness, and those that in themselves are not such; and that of faith and the moral law is the one, and baptism, &c. the other?

Is not love to God, abhorrence of idols, to forbear blaspheming, to honour our parents, to do no murder, to forbear theft, not to bear false witness, nor covet, &c.; are not, I say, these the precepts of the Lord Jesus, because delivered by Moses? Or are these such as may better be broken, than for want of light to forbear baptism with water? Or doth a man, while he liveth in the neglect of these, and in the mean time bustle about those you call gospel-commands, most honour Christ, or best fit himself for fellowship with the saints? Need I tell you, that the faith of Christ, with the ten commandments, are as much now gospel-commands as baptism; and ought to be in as much, and far more respect, with the holy ones, than that, or other the like?

Yea, shall I tell you, that baptism will neither admit

admit a man into fellowship, nor keep him there, if he be a transgressor of a moral precept; and that a man who believeth in Jesus, and fulfilleth the royal law, doth more glorify God, and honour religion in the world, than he that keepeth, if there were so many, ten thousand figurative laws?

As to those commands that respect God's instituted worship in a church, as a church, I have told you, that baptism is none of them; and you have been driven to confess it: the church then must first look to faith, then to good living according to the ten commandments; after that she must respect those appointments of our Lord Jesus that respects her outward order and discipline; and then she walks as becomes her, sinning if she neglecteth either, sinning if she overvalueth either.

But why did you not answer those texts I produced for the strengthening of my argument? viz. Rom. 14. 18.; Deut. 23. 47.; James 2. 8.—12.; 1 Cor. 9. 21. and 5. 9, 10, 11.; Gal. 6. 15, 16.; Phil. 3.; 1 Tim. 1. 9, 10, 11.; Acts 20. 28, 32.; Rom. 13. 13.; James 4. 11.; 1 Cor. 5. 12.

Deal fairly: answer those texts, with the argument made upon them; and when you have, after a godly manner, done that, you may the more boldly condemn.

You tell me, that in p. 93. of mine, I say, None ever received baptism without light therein.

What if I did? as I did not; but you grant it. And now I will ask you, and pray deal fairly in your answer, May a man be a visible saint without light therein? May he have a good conscience without light therein? And seeing that baptism is none of the worship that Christ instituted in his church for them to practise as a church, must he be kept dark about all other things concerning the worship of God in his church, until he receive light therein?

You have answered already, p. 7. *That they ought*

ought to be ashamed, and to repent of that abomination, (their sprinkling), before they come to have a sight of the pattern of the house of God, the goings in and the comings out thereof, Ezek. 43. 10, 11.

But, Sir, whereof do you find that want of light in water-baptism, or because a man hath been sprinkled, that he is to be kept dark in all other temple-institutions, till he be ashamed and repent of that? Pray produce the texts; for Ezekiel helps you nothing. He speaks only of the pattern of the house, the goings out and comings in thereof. As for the coming in, you have already confessed, that baptism is not the entering ordinance. And as for the worship that Christ hath instituted in his church as a church, I say, and you also have said it p. 40. baptism is none of the forms thereof, none of the ordinances thereof, none of the laws thereof: for baptism is, as to the practice of it, that which is without the church, without the house of God. Then, by your own text, if a man do repent him of his christening in his childhood, he may be received into fellowship without submitting to baptism. But I will not strain you too far.

You add, "Is it a person's light that giveth being to a precept?"

Ans. Who said it? Yet it is his light and faith about it that can make him do it acceptably.

You ask again, "Suppose men plead want of light in other commands?"

Ans. If they be not such, the forbearance of which discapacitates him of membership, he may yet be received to fellowship.

"But what if a man want light in the supper?"

P. 7.

Ans. There is more to be said in that case than in the other; for that is a part of that worship which Christ hath instituted for his church, to be conversant in as a church; presenting them as such, with their communion with their head, and with one

one another, as members of him. *The cup of blessing which we bless, is it not the communion of the body of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread, and one body; for we are all partakers of that one bread; 1 Cor. 10. 16, 17.* Wherefore this being a duty incumbent on the church as a church, and on every member of that body as such, they are obliged in that case more closely to deal with the members, than in that wherein they are not so concerned; and with which as such they have nothing to do. No man baptizeth by virtue of his office in the church; no man is baptized by virtue of his membership there.

“But what if a man want light in his duty to ‘the poor?’” p. 8.

Ans. If he doth, God must give it him; I mean to know his duty as a church-member. Now I will add, but what if he that can give a shilling giveth nothing? I suppose all that the church can do in that case, is but to warn, to exhort, and charge him, and to shew him his duty; and if he neglect, to shew him, *That he that soweth sparingly, shall not reap plentifully; 1 Cor. 9. 6.* But to cut a man off for this, as you forwardly urge, p. 8. would argue that church (at least I think so) a little too bold with so high and weighty a censure. I plead not here for the churl, but seek to allay your heat: and should it be granted, that such deserve as you would have it, this makes no matter to the case in hand.

Now, whereas you suggest, “That moral evils ‘are but sins against men, p. 8. you are too much unadvised. The moral evil, as you call it, whether you respect the breach of the first or second table, is first and immediately a sin against God; and more insufferable, yea and damnable, than for a man for want of light to forbear either baptism or the Lord’s supper.

But

But say you, "We have now found an advocate
"for sin against God, in the breach of one of his
"holy commands."

Ans. As if none of the moral precepts were his.
But, Sir, who have I pleaded for in the denial of
any one ordinance of God? yea, or for their ne-
glect of it either? What I say is, but that men
must have light, that they may not do in darkness
or, Papist-like, live by an implicit faith.

But I see you put no difference between an open
breach of the law, and a forbearing that which to
him is doubtful. But I will suppose a case; There
is a man wants light in baptism, yet by his neigh-
bour is pressed to it; he saith he seeth it not to be
his duty; the other saith, he sins if he doth it not.
Now, seeing whatsoever is not of faith is sin, what
should this man do? If you say, Let him use the
means; I say so too. But what if, when he hath
used it, he still continueth dark about it, what will
you advise him now? If you bid him wait, do you
not encourage him to live in sin as much as I do?
Nay, and seeing you will not let him for want of
light in that, obey God in other his institutions,
what is it but to say, Seeing you live for want of
light in the neglect of baptism, we will make you,
while you continue so, live, though quite against
your light, in the breach of all the rest? And
where you are commanded thus, you may shew
the place when you find it.

Now, where you urge, that you are one of them
that say, "The epistles were writ to particular
"churches, and so serve nothing at all for our
"kind of communion;" urging further, "That
"it will be difficult for me to prove, that they
"were also directed to particular saints;"

Ans. I wish there were nothing harder that were
good for me to do.

But what should be the reason that our author,
with others of his opinion, should stickle so hard

to prove all the epistles were wrote to particular churches? Why, because those members were, as they think, every one baptized: and so the epistles, from which we fetch our arguments for the love and concord of saints, to be only proper to themselves. But if this be true, there is virtue indeed, and more than ever I dreamed of in partaking of water-baptism: for if that shall take away the epistles, and consequently the whole Bible, from all that are not baptized, then are the other churches, and also particular saints, in a very deplorable condition. For he asked me very devoutly, "Whether any unbaptized persons were concerned in these epistles?" p. 9. But why would they take from us the holy scriptures? Verily, that we might have naught to justify our practice withal: for if the scriptures belong only to baptized believers, they then belong not to the rest; and, in truth, if they could persuade us to yield them this grant, we should but sorrowfully justify our practice. But I would ask these men, "If the word of God came out from them? or if it came to them only?" Or, whether Christ hath not given his whole word to every one that believeth, whether they be baptized, or in, or out of church-fellowship? John 18. Or, whether every saint, in some sort, hath not the keys of the kingdom of heaven, which are the scriptures, and their power?

Would to God they had learned more modesty, than thus to take from all others, and appropriate to themselves, and that for the sake of their observing a circumstance in religion, so high and glorious a privilege.

But we will come a little to proof. What church will this author find in Rome, that time the epistle was sent to the brethren there, besides that church that was in Aquila's house, although many more saints were then in the city? Yea, the Apostle, in his salutation at the beginning, embraceth

ceth them only as brethren, without the least intimation of their being gathered into fellowship: *To all that be at Rome, beloved of God, called to be saints, grace to you, &c.* chap. 1. 7. To all there, to all in that city, beloved of God, and that are converted to the Lord Jesus Christ. A church there was in Aquila's house; and that there were many more saints besides, is, and that by the texts, as manifest. Besides, considering the rules that are given them in the 14th and 15th chapters, about their receiving one another, doth yet strongly suggest to me, that they were not yet in fellowship, but as it were now about it, when Paul wrote his epistle to them.

The first epistle written to Corinth was also wrote to *all them that in every place called upon the name of the Lord Jesus Christ*; 1 Cor. 1. 2. But it will be hard work for our author to make it manifest, that none in those days did call on the name of our Lord but those that were first baptized.

The second epistle, also, was not only written to the church at Corinth, but also to *all the saints which were in all Achaia*. To the Galatians and Thessalonians, indeed, his salutations was only to the churches there: but the three epistles before were as well to all other: as also that to the Ephesians, Philippians, and Colossians, in which the faithful and saints in Christ Jesus were also every one comprehended. Besides, to what particular church was the epistle to the Hebrews wrote? or the epistle of James? both those of Peter, and the first of John? Nay, that of John was wrote to some at that time out of fellowship, *that they might have fellowship with the church*; chap. 1. 1, 2, 3, 4. So that these brethren must not have all the scriptures. We have then a like privilege with all saints, to use the scriptures for our godly edifying, and to defend ourselves thereby from the assaults

Differences in judgement about Water-baptism,
 of those that would make spoil of us. But to pass
 this, and come to the next:

You object for that I said, "If water-baptism
 " (as the circumstances with which the church was
 " pestered of old) trouble the peace, and wound
 " the consciences of the godly, dismember and
 " break their fellowship; it is, although an ordi-
 " nance, for the present prudently to be shunn-
 " ed;" p. 86.

At this (as I said) you object, p. 10. 11. and
 say, "Did I ever find baptism a pest or plague to
 " churchies? and did ever God send an ordinance
 " to be a pest and plague to his people."

I answer, I said not that God did send it for any
 such end at all: God's ordinances are none of this
 in themselves; nor if used as, and for the end for
 which God sent them. But yet both baptism, and
 the supper of the Lord, have (by being wrested
 out of their place) been a great affliction to the
 godly both in this and other ages. What say you
 to breaking of bread, which the devil, by abusing,
 made an engine in the hand of Papists, to burn,
 starve, hang and draw thousands? What say you
 to John of Leyden? What work did he make by
 the abuse of the ordinance of water-baptism? And
 I wish this age had not given cause, through the
 church-renting spirits that some are possessed with,
 to make complaint of this matter, who have also
 had for their engine the baptism with water: Yea,
 yourself, Sir, so far as I can perceive, could you
 get but the opportunity; yourself, I say under the
 pretence of this innocent ordinance, as you term it
 would not stick to make inroads, and outroads too,
 in all the churches, that suit not your fancy, in the
 land. For you have already been bold to affirm
 "That all those that have baptized infants ought
 " to be ashamed, and repent, before they be shew-
 " ed the pattern of the house:" And what is this
 but to threaten, that could you have your will of
 them,

them, you would quickly take from them their present church-privileges, and let them see nothing thereof, till those qualifications, especially subjection to water-baptism, was found to attend each of them?

As to the persons you speak of, "who have rent churches in pieces, by making preaching by method, doctrine, reason, and use, to be anti-christian;" or because they could not have other ministrations performed after their fancies, (p. 11. 12.); the imprudence of such with yourselves hath been heart-breaking to many a gracious soul; an high occasion of stumbling to the weak, and a reproach to the ways of the Lord. That it may be prudently shunned, I referred you then for proof to what should be offered after: but at this you cry out, and so pass it.

And now, reader, although this author hath thus objected against some passages in this my first argument for communion with persons unbaptized, yet the body of my argument he misseeth, and passeth over, as a thing not worth the answering; whether because he forgot, or because he was conscious to himself that he knew not what to do therewith, I will not now determine.

1. I effectually prove, "That baptism is not the initiating ordinance," p. 71. - 75.

2. I prove, "That though it was, yet the case may so fall out, that members might be received without it," p. 82, 83.

3. I prove, "That baptism makes no man a visible saint, nor giveth any right to church-fellowship." p. 76.

4. I prove, "That faith, and a life becoming the law of the ten commandments, should be the chief and most solid argument with true churches to receive saints to fellowship."

5. I prove, "That circumcision in the flesh, which was the entering ordinance of old, was a
" type

"type of circumcision in the heart," &c. p. 79, 80,

These things, with others, our author letteth pass, although in the proof of them abideth the strength of this first argument; to which I must intreat him in his next to cast his eye, and give fair answer; as also to the scriptures on which each are built: or he must suffer me to say, I am abused. Further, I make a question upon three scriptures, Whether all the saints, even in the primitive times, were baptized with water? to which also he answereth nothing; whereas he ought to have done it, if he will take in hand to confute. The scriptures are, 1 Cor. 1. 14, 15, 16.; Rom. 6. 3.; Gal. 3. 27. Yet, were they effectually answered, my argument is nothing weakened.

You come to my second argument, drawn from Eph. 4. 4, 5, 6.; upon which a little more now to enlarge, and then to take notice of your objection.

The apostle then, in that 4th of the Ephesians, exhorteth the church there, *with all lowliness, and meekness, with long-suffering, and forbearing one another, to endeavour to keep the unity of the spirit in the bond of peace*; ver. 2, 3. This done, he presents them with such arguments as might fasten his exhortation to purpose upon them.

1. The first is, *Because the body is one, There is one body*, therefore they should not divide: for if the church of Christ be a body, there ought not to be a rent or schism among them.

2. His second argument is, *There is one spirit*, or one quickening principle, by which the body is made to live. For having asserted before, that Christ hath indeed a body, it was meet that he shewed also that this body hath life and motion. Now that life, being none other than that nourishment, or spirit of life, from which the whole body fitly joined together, and compact by that which every joint supplieth, according to the effectual working of the measure in every part, maketh increase
of

of the body, to the edifying of itself in love; Eph.

4. 16. Now this spirit, being first, and chiefly, in the head, therefore none other but those that hold the head can have this nourishment ministered to them. Besides, this is the spirit that knits the body together, and makes it increase with the increase of God; Col. 2. 16. This is the unity of the spirit which he before exhorts them to keep.

3. The third argument is, Because their hope is also but one: *Even as you are called, saith he, in one hope of your calling.* As who should say, My brethren, if you are called with one calling; if your hope, both as to the grace of hope, and also the object, be but one; if you hope for one heaven, and for one eternal life; then maintain that unity of the spirit, and hope, while here, in love, and the bond of peace.

4. The fourth argument is, *There is one Lord*, or husband, or prince, to whom this church belongs: therefore if we have husbands but one, Lord and Prince but one, let us not rent into many parties, as if we had many husbands, lords, and princes, to govern us, as his wife, his house, and kingdom. Is Christ divided?

5. The fifth argument is, *There is one faith*, by which we all stand justified by one Lord Jesus Christ; one faith by which we escape the wrath of God; one faith by which only they that have it are blessed. Yea, seeing there is but one faith, by which we are all put into one way of salvation, let us hold together as such.

6. The sixth argument, *There is one baptism.*

Now we are come to the pinch, viz. Whether it be that of water, or no? which I must positively deny.

1. Because water-baptism hath nothing to do in a church, as a church: it neither bringeth us into the church, nor is any part of our worship when we come there: How then can the peace and unity of

of the church depend upon water-baptism? Besides, he saith expressly, it is the unity of the spirit, not water, that is here intended; and the arguments brought to inforce it are such as wholly and immediately relate to the duty of the church, as a church.

2. Further, that other text that treateth of our being baptized into a body, saith expressly it is done by the spirit: *For by one Spirit we are all baptized into one body*; 1 Cor. 12. 13. Here is the church presented as under the notion of a body; here is a baptism mentioned, by which they are brought or initiated into this body: Now, that this is the baptism of water, is utterly against the words of the text, *For by one Spirit are we all baptized into one body*. Besides, if the baptism here be of water, then is it the initiating ordinance; but the contrary I have proved, and this author stands by my doctrine. So then, the baptism here respecting the church as a body, and water having nothing to do to enter men into the church, nor to command them to practice it as a church, in order to their peace or communion, or respecting the worship of God as such; and (I say again) the baptism in the sixth argument being urged precisely for no other purpose but with respect to the church's peace as a body, it must needs be that baptism, by virtue of which they were initiated, and joined together in one; and that baptism being only that which the Spirit executeth, this therefore is that one baptism.

7. The other argument is also effectual: "There is one God and Father of all, who is above all, and through all, and in you all." If we are one body; if to it there be but one Spirit; if we have but one hope, one faith, and be all baptized by one Spirit into that one body; and if we have but one Lord, one God, and he in every one of us; let us be also one; and let them that are thus qualified, both join together, and hold in one.

But

But our author against this objecteth, "That now I employ my pen against every man, and give the lie to all expositors; for they hold this one baptism to be none other than that of water?" p. 13.

Ans. What if I should also send you to answer those expositors that expound certain scriptures for infant-baptism, and that by them brand us for Anabaptists; must this drive you from your belief of the truth? Expositors I reverence, but must live by mine own faith. God hath no where bound himself to them more than to others, with respect to the revelation of his mind in his word.

But it becomes not you to run thus to expositors, who are, as to your notions in many things, but of yesterday: *To the law, and to the testimony*: For out of the mouth of babes the Lord hath ordained strength.

But you bid me tell you, "what I mean by "Spirit-baptism?"

Ans. Sir, you mistake me; I treat not here of our being baptized with the Spirit, with respect to its coming from heaven into us; but of that act of the Spirit, when come, which baptizeth us into a body, or church. It is one thing to be baptized with the Spirit in the first sense, and another to be baptized by it in the sense I treat of; for the Spirit to come upon me, is one thing, and for that when come, to implant, inbody, or baptize me into the body of Christ, is another.

Your question therefore is grounded on a mistake, both of my judgement, and the words of the apostle. Wherefore thus I soon put an end to your objections, (p. 14.): For the Spirit to come down upon me, is one thing; and for the Spirit to baptize, or implant me into the church, is another: for to be possessed with the Spirit, is one thing, and to be led by that Spirit, is another. I conclude, then, seeing the argument taken from that

one baptism respecteth church-fellowship properly; and seeing water-baptism meddleth not with it as such, it is the other, even that in 1 Cor. 12. 13. that is here intended, and no other.

But you add, " If nothing but extraordinary gifts are called the baptism of the Spirit in a strict sense, then that baptism, 1 Cor. 12. must be water-baptism as well as that in the Ephesians."

Hold: you make your conclusions before you have cause: first, prove that in the Ephesians to be meant of water-baptism, and that the baptism in 1 Cor. 12. 13. is the baptism you would have it, and then conclude my argument void.

That it is the baptism of the Holy Ghost, according to the common notion, I say not; for you to assert it is the baptism of water, gives the lie to the text; but that it is an act of the Holy Ghost, baptizing the saints into a body, or church, you will hardly be able to make the contrary appear to be truth.

But behold, while here you would have this to be baptism with water, how you contradict and condemn your own notion? You say water-baptism is not the *entering* ordinance; yet the baptism here is such as baptizeth us *into* a body: wherefore, before you say next time that this in 1 Cor. 12. 13. is meant of water-baptism, affirm that water-baptism is the *initiating* or *entering* ordinance, that your opinion and doctrine may hang better together.

We come to my third argument; which is, " to prove, it is lawful to hold church-communion with the godly sincere believer, though he hath not been baptized with water, because he hath the doctrine of baptisms, Heb. 6." Which doctrine I distinguish from the practice of it: the doctrine being that which by the outward sign is presented to us, or which by the outward circumstance

stance of the act is preached to the believer, viz. the death of Christ, my death with Christ; also his resurrection from the dead, and mine with him to newness of life. This our author calleth "one of the strangest paradoxes that he hath lightly observed."

Ans. How light he is in his observation of things, I know not; this I am sure, the apostle makes mention of the doctrine of baptism; now that the doctrine of a man, or ordinance, is the signification of what is preached, is apparent to very sense. What is Christ's doctrine, Paul's doctrine, scripture-doctrine, but the truth couched under the words that are spoken? So the doctrine of baptism, yea and the doctrine of the Lord's supper, are those truths or mysteries that such ordinances preach unto us. And that the doctrine of baptism in this sense, is the great end for which that and the Lord's supper was instituted, is apparent from all the scriptures. It is that which the apostle seeketh for in that eminent 6th of the Romans: *Know you not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism; that like as Christ was raised from the dead by the glory of the Father, so we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, Rom. 6. 3, 4, 5.* What is here discoursed but the doctrine of, or that which baptism teacheth; with an intimation, that that was the chief, for the sake of which that shadow was instituted; as also that they that have the doctrine, or that which is signified thereby, they only must reign with Christ?

Again, This is that which he seeketh for among the Corinthians, *If the dead rise not at all, saith he, why then were you baptized for the dead? 1 Cor. 15. 29. Why then were you baptized?*

what did baptism teach you? what doctrine did it preach to you? Further, *Buried with him in baptism, wherein also you are risen again with him through the faith of the operation of God, who raised him from the dead.* What is here in chief asserted, but the doctrine only which water-baptism preacheth? with an intimation; that they, and they only, are the saved of the Lord, that have heard, received, and that live in this doctrine; Col. 2. 12, 13.

The same may be said of the Lord's supper; it also hath its doctrine. But against this our author objecteth, saying, "That this is called the doctrine of baptism, I am yet to learn."

Ans. Your ignorance of the truth makes it not an error; but I pray you, what is the doctrine of baptism, if not that which baptism teacheth, even that which is signified thereby? as that is the doctrine of Christ and the scriptures, which he and they teach as the mind of God.

But you say, "I took the doctrine of baptism to be the command that a believer should be baptized, for such ends as the gospel expresseth."

Ans. To assert that a figurative ordinance is of God, is one thing; but the doctrinal signification of that ordinance is another; a man may preach the command, yet none of the doctrine which baptism preacheth. The doctrine lieth not in the command, but the mystery discovered to faith by the act.

You object, "If the resurrection be the doctrine of baptism, why doth the apostle make that, and the doctrine of baptism, things distinct, in Heb. 6.?"

Ans. The resurrection simply considered, is not the doctrine of baptism, but Christ's, and mine by him. Besides, there is more in it than the mystery of this resurrection; there is my death first, and then my rising with him.

But

But you add, "Under the law, all the sacrifices of that dispensation, with their sabbaths, were types of that Christ who was the substance of all those ceremonies. If any of them, then, that professed faith in the Messiah to come, should, upon scruples, or want of pretended light, neglect the whole, or part of that typical worship, why may not a man say of them, as this advocate of the practice under debate, 'They had the richer and better sacrifice?'"

Ans. First, That the brethren which refuse to be baptized, as you and I would have them, refuse it for want of pretended light, becomes you not to imagine, unless your boldness will lead you to judge, that all men want sincerity that come not up to our judgement. Their conscience may be better than either yours or mine; yet God, for purposes best known to himself, may forbear to give them conviction of their duty in this particular. But what, because they are not baptized, have they not Jesus Christ? or must we now be afraid to say, Christ is better than water-baptism? Yea, God himself, for the sake of this better thing, hath suffered in his church a suspension of some of his ordinances, yet owned them for his truly-constituted congregation. What say you to the church in the wilderness? I touched you with it in my first; but perceive you listed not to meddle therewith. That church received members the way which was not prescribed by, but directly against the revealed mind of God; yet stood a true church, their members true members; also that church, in that state, was such before whom, among whom, and to whom, God continually made known himself to be their God, and owned them for his peculiar treasure.

And now I am fallen upon it, let me a little enlarge. This church, according to the then instituted worship of God, had circumcision for their entering

entering ordinance, Gen. 17. 13, 14.; without which it was unlawful to receive any into fellowship with them: yea, he that without it was received, was to be cut off, and cast out again. Further, as to the passover, the uncircumcised was utterly forbidden to eat it; Exod. 12. Now, if our brethren had as expresse prohibition to justify their groundless opinion, as here is to exclude the uncircumcised from the communion of the church and the passover? I say, if they could find it written, "No unbaptized person shall enter, no unbaptized person shall eat of the supper," what a noise would they make about it? But yet let the reader observe, that although circumcision was the entering ordinance, and our author saith baptism is not; yea, though this church was expressly forbidden to receive the uncircumcised, (and we have not a syllable now to forbid the unbaptized); yet this church received members without, and otherwise than by this entering ordinance. They also admitted them to the passover; yea, entertained, retained, and held communion with them, so long as forty years, without it. I say again, that the number of this sort of communicants was not so few as six hundred thousand. Moreover, to these uncircumcised was the land of Canaan given, yea, a possession of part thereof, before they were circumcised; but the old circumcised ones might not enter therein. I am the larger in this, because our author hath overlooked my first mention thereof. And now I ask, What was the reason that God continued his presence with this church, notwithstanding this transgression? Was it not because they had that richer and better thing, the Lord Jesus Christ? *For they did all eat of that spiritual bread, and drink of that spiritual rock which followed them; and that rock was Christ;* 1 Cor. 10. I confess I find them under rebukes and judgements in the wilderness; and that they were

were many times threatened to be destroyed: but yet I find not so much as one check for their receiving of members uncircumcised. Further, in the New Testament, where we have a catalogue of their sins, and also of their punishment for them, we find not a word about circumcision, nor the smallest intimation of the least rebuke for neglecting the entering ordinance; 1 Cor. 10. 5, 10. I will therefore say of them, as I have also said of my brethren, "They had the richer and better thing."

But you object, "That this putteth the whole of God's instituted worship, both under the law and gospel, to the highest uncertainties," p. 17.

Ans. This putteth our opposers out of their road, and quencheth the flame of their unwarrantable zeal. For if the entering ordinance, if the ordinance without which no man might be added to the church, was laid aside for forty years; yea, if more than six hundred thousand did communicate with them without it; I say again, if they did it, and held communion with God, that notwithstanding; yea, and had not, that we read of, all that time one small check for so doing; why may not we now enter communion, hold communion, maintain communion, church-communion, without being judged and condemned by you; because we cannot, for want of light, be all baptized before; especially considering baptism makes no man a saint, is not the entering ordinance, is no part of the worship of God enjoined the church as a church? To conclude, although we receive members unbaptized, we leave not God's instituted worship at uncertainties, especially what he hath commanded us as his church: we only profess our want of light in some things; but see no word to warrant the forbearance of our duty in all, for want of persuasion in one.

You object, "I call baptism a circumstance, a shew, an outward shew, I nick-name it."

Ans.

Differences in judgement about Water-baptism,

Ans. Deep reproof! But why did you not shew me my evil in thus calling it, when opposed to the substance and the thing signified? Is it the substance? Is it the thing signified? And why may not I give it the name of a shew, when you call it a symbol, and compare it to a gentleman's livery? p. 52.

But you say, "I call it an outward shew."

Ans. Is it an inward one? What is it?

"It is a command."

Ans. But doth that instal it in that place and dignity that was never intended for it?

You object further, "They cannot have the doctrine of baptism that understand not our way of administering it," p. 18.

This is your mistake; both of the doctrine and thing itself. But if you will not scorn to take notice of me, I advise you again to consider, that a man may find baptism to be commanded, may be informed who ought to administer it, may also know the proper subject, and that the manner of baptizing is dipping, and may desire to practice it because it is commanded; and yet know nothing of what water-baptism preacheth, or of the mystery baptism sheweth to faith. But that the doctrine of baptism is not the practice of it; not the outward act, but the thing signified; and that every believer hath that, must argue you more than bold to deny it.

But say you, "Who taught you to divide between Christ and his precepts, that you word it at such a rate? That he that hath the one," &c.

Ans. To say nothing of faith, and the word, verily reason itself teacheth it. For if Christ be my righteousness, and not water; if Christ be my advocate, and not water; if there be that good and blessedness in Christ that is not in water; then is Jesus Christ better than water, and also in these to be eternally divided from water, unless we will make

make them co-saviours, co-advocates, and such as are equally good and profitable to men.

But say you, "I thought that he that hath Christ had an orderly right to all Christ's promises and precepts, and that the precepts of Christ are part of the riches that a believer hath in and by Christ."

Ans. A believer hath more in Christ than either promise or precept; but all believers know not all things that of God are given to them by Christ. But must not they use and enjoy that which they know, because they know not all? or must they neglect the weightier matters, because they want mint and anise, and cummin? Your pretended orderly right is your fancy: there is not a syllable in the whole Bible that bids a Christian to forbear his duty in other things, because he wanteth, as you term it, the symbol, or water-baptism.

But say you, "He that despiseth his birthright of ordinances, our Church-privileges, will be found to be a profane person, as Esau, in God's account."

Baptism is not the privilege of a church as such. But what? Are they all Esau's indeed? Must we go to hell, and be damned, for want of faith in water-baptism? And take notice, I do not plead for a despising of baptism, but a bearing with our brother that cannot do it for want of light. The best of baptism he hath, *viz.* the signification thereof: he wanteth only the outward shew; which if he had, would not prove him a truly visible saint; it would not tell me he had the grace of God in his heart: it is no characteristical note to another of my sonship with God.

But why did you not answer these parts of my argument? Why did you only cavil at words? which if they had been left out, the argument yet stands good. "He that is not baptized, if yet a true believer, hath the doctrine of baptism; yea

“ he ought to have it before he be convicted it is
 “ his duty to be baptized, or else he playeth the
 “ hypocrite. There is therefore no difference be-
 “ tween that believer that is, and he that is not yet
 “ baptized with water, but only his going down
 “ into the water, there to perform an outward ce-
 “ remony of the substance which he hath already;
 “ which yet he is not commanded to do with re-
 “ spect to membership with the church, but to ob-
 “ tain by that further understanding of his privi-
 “ lege by Christ, which before he made profession
 “ of, and that as a visible believer.”

But to come to my fourth argument, which you
 so tenderly touch as if it burnt your fingers: “ I
 “ am bold, say I, to have communion with visi-
 “ ble saints as before, because God hath communion
 “ with them, whose example in the case we
 “ are strictly commanded to follow:” *Receive ye
 one another, as Christ Jesus hath received you, to
 the glory of God. Yea, though they be saints in o-
 pinion contrary to you or I. We that are strong,
 ought to bear the infirmities of the weak, and not
 to please ourselves: infirmities that are sinful; for
 they that are natural are incident to all. In-
 firmities therefore they are, that for want of light
 cause a man to err in circumstantial. And the rea-
 son upon which Paul groundeth this admonition is,
 For Christ pleased not himself: but, as it is written,
 The reproches of them that reproached thee are fal-
 len upon me.*

You say to this. p. 20. “ That it is Paul’s direc-
 “ tion to the church at Rome, how to receive
 “ their brethren church-members.”

I answer,

1. What? are not the poor saints now in this city,
 are not they concerned in these instructions? Or
 is not the church, by these words, at all directed
 how to carry it to those that were not yet in fel-
 lowship?

lowship? A bold assertion! but grounded upon nothing but that you would have it so.

2. But how will you prove that there was a church, a right constituted church at Rome, besides that in Aquila's house? chap. 16. Neither doth this epistle, nor any other in the whole book of God, affirm it. Besides since Paul, in this last chapter, saluteth the church as in this man's house, but the other only as particular saints, it giveth farther ground of conviction to you, that those others were not as yet embodied in such a fellowship.

3. But suppose there was another church besides, it doth not therefore follow, that the apostle exhorteth them only to receive persons already in fellowship, but him, even every him, that there was weak in the faith, but not to doubtful disputations.

4. Suppose, again, the receiving here exhorted to be such as you would have it, yet the rule by which they are directed to do it, is that by which we perceive that Christ hath received them: but Christ did not receive them by baptism, but as given to him by the Father. Him therefore concerning whom we are convinced, that he by the Father is given to Christ, him should we receive.

5. But what need I grant you that which cannot be proved? yet if you could prove it, it availeth nothing at all; because you may not, cannot, ought not, to dare to limit the exhortation to receiving of one another into each other's affections only, and not also receiving saints into communion.

But you object, "To make God's receiving the rule of our receiving, in all cases will not hold," p. 21.

Ans. Keep to the thing, man: If it hold in the case in hand, it is enough; the which you have not denied. And that it holds thus, is plain, because commanded. But let the reader know, that your putting in that way of his receiving which is invisible to us, is but an unhandsome stradling over my argument,

argument, which treateth only of a visible receiving, such as is manifest to the church. This you knew, but sought, by evading, to turn the reader from considering the strength of this my argument. "The receiving, then," said I, p. 29. "because it is set as an example to the church, is such as must needs be visible unto them, and is best discovered by that word that describeth the visible saint. Whoso then you can judge a visible saint, one that walketh with God, you may, nay ought to judge by the same word, God hath received him. Now, him that God receiveth, him should you receive." But will any object, they cannot believe that God receiveth the unbaptized saints? I will not suppose you so much stupified, and therefore shall make no answer. But you seem to be much offended because I said, "Vain man! think not by the straitness of thine order in outward, and bodily conformity to outward and shadowish circumstances, that thy peace is maintained with God."

But why so much offended at this?

"Because you intend by this the brethren of the baptized way?"

Ans. If they be vain men, and set up their own order, how strait soever they make it, they are worthy to be reprov'd. "If they have rejected the word of the Lord, what wisdom is in them?" And as you suggest the first, I affirm the second. But if you would be justified in excluding those with whom yet you see God hath communion, because they yet see not a shadow with you, produce the scripture for such order, that we may believe it is the order of God: but deal fairly, lest we shew your nakedness, and others see your shame.

You tell me of the order of the Colossians, chap. 2. 5. But if you can prove that that church refused to hold communion with that saint whom they knew to be received by Christ, and held com-

munion

munion with him; or that none but those that are baptized, are received by, and hold communion with him; then you justify your order. In the mean while, the whole of mine argument stands firm against you: "You must have communion with visible saints, because God hath communion with them, whose example in the case we are strictly commanded to follow."

But you ask me, "If outward and bodily conformity be become a crime!" p. 23.

Ans. I no where said it; but know that to glorify God with our bodies respecteth chiefly far higher and more weighty things, than that of water-baptism: *Whatsoever is not of faith, is sin*; and to set up an ordinance, though an ordinance of God, that by it the church may be pulled in pieces, or the truly visible saints excluded communion with their brethren; I say again, to make water-baptism a bar and division betwixt saint and saint, every whit otherwise gracious and holy alike; this is "like fasting for strife and debate, and to smite with the fist of wickedness;" and is not to be found within the whole Bible, but is only an order of your own devising. As to the peace you make an objection about, p. 23. you have granted me what I intended: and now I add further, that for church-peace to be founded in baptism, or any other external rite, not having to do with the church as a church, is poor peace indeed. Church peace is founded in blood, and love to each other for Jesus's sake; bearing with, and forbearing one another, in all things circumstantial, that concern not church-worship as such. And in my other I have proved that baptism is not such, and therefore ought not to be urged, to make rents and divisions among brethren.

But you ask, "Is my peace maintained in a way of disobedience?" and conclude, "if it be, you fear it is false;" p. 24.

Ans.

Ans. If the first were true, you need not to doubt of the second; but it may be thought he hath little to say in controversy, who is forced to stuff out his papers with such needless prattles as these.

My fifth argument is, "That a failure in such a circumstance as water-baptism, doth not unchristian us:" This you are compelled to grant, p. 25. And I conclude with your words, persons ought to be Christians before visible Christians, such as any congregation in the land may receive to communion with themselves, because God hath shewed us that he has received them: *Receive him to the glory of God. To the glory of God* is put in on purpose, to shew what dishonour they bring to him, who despise to have communion with such whom they know do maintain communion with God. I say again, How doth this man, or that church, glorify God, or count the wisdom and holiness of heaven beyond them, when they refuse communion with them, concerning whom yet they are convinced that they have communion with God?

But my argument you have not denied, nor meddled with the conclusion at all; which is, "That therefore, even because a failure here doth not unchristian us, doth not make us insincere, and I add, doth not lay us open to any revealed judgement or displeasure of God, (if it doth, shew where); therefore it should not, it ought not to make us obnoxious to the displeasure of the church of God."

But you say, "I rank gospel-precepts with Old-Testament abrogated ceremonies," p. 25.

Ans. You should have given your reader my words, that he might have judged from my own mouth. I said then, (speaking before of Christianity itself, p. 94.), "That thousands of thousands that could not consent to water, as we, are

"are now with the innumerable company of angels, and the spirits of just men made perfect." What was said of eating, or the contrary, may as to this be said of water-baptism: Neither if I be baptized am I the better, neither if I be not am I the worse; not the better before God, not the worse before men: still meaning, as Paul, provided, I walk according to my light with God. Otherwise it is false: for if a man that seeth it to be his duty, shall despisingly neglect it, or if he that hath not faith about it shall foolishly take it up, both these are for this the worse; I mean as to their own sense, being convicted in themselves as transgressors. He therefore that doth it according to his light, doth well; and he that doth it not, for want of light, doth not ill: for he approveth his heart to be sincere with God, even by that his forbearance. And I tell you again, it is no where recorded, that this man is under any revealed threatening of God, for his not being baptized with water, he not having light therein, but is admitted through his grace to as many promises as you. If therefore he be not a partaker of that circumstance, yet he is of that liberty and mercy by which you stand with God.

But that I practise instituted worship upon the same account as Paul did circumcision, and shaving is too bold for you to presume to imagine. What? because I will not suffer water to carry away the epistles from the Christians; and because I will not let water-baptism be the rule, the door, the bolt, the bar, the wall of division between the righteous and the righteous; must I therefore be judged to be a man without conscience to the worship of Jesus Christ? The Lord deliver me from superstitious and idolatrous thoughts about any of the ordinances of Christ and of God. But my fifth argument standeth against you untouched; you have

have not denied, much less confuted, the least syllable thereof.

You tell me my sixth argument is, "Edification."

Ans. If it be, why is it not embraced? But my own words are these: "I am for holding communion thus, because the edification of souls in the faith and holiness of the gospel, is of greater concern than an agreement in outward things; I say, it is of greater concern with us, and of far more profit to our brother, than our agreeing in, or contesting for water-baptism; John 16. 13.; 1 Cor. 14. 12.; 2 Cor. 10. 8. chap. 21. 19.; Eph. 4. 12.; 1 Cor. 13. 1, 2. chap. 8. 1."

Now, why did you not take this argument in pieces, and answer those scriptures, on which the strength thereof depends? But if to contest, and fall out about water-baptism, be better than to edify the house of God, produce the texts, that we may be informed.

You say, "Edification is the end of all communion, but all things must be done in order, orderly;" p. 26.

Ans. When you have proved that there is no such thing as an orderly edifying of the church, without water-baptism precede, then it will be time enough to think you have said something.

You add, "Edification as to church-fellowship being a building up, doth suppose the being of a church; but pray you shew us a church without baptism;" p. 26.

Ans. See here the spirit of these men, who, for the want of water-baptism, have at once unchurched all such congregations of God in the world. But against this I have, and do urge, That water-baptism giveth neither being nor well-being to a church; neither is any part of that instituted worship of God, that the church, as such, should be found in the practice of. Therefore her edificati-

on as a church may, yea, and ought to be attained unto, without it.

But you say, "Shew us a New-Testament church "without baptism;" p. 26.

Ans. What say you to the church all along the Revelation, quite through the reign of Antichrist? Was that a New-Testament church or no?

Again, If baptism be without the church, as a church, if it hath nothing to do in the constituting of a church, if it be not the door of entrance into the church, if it be no part of church-worship as such; then, although all the members of that church were baptized, yet the church is a church without water-baptism. But all the churches in the New-Testament were such: therefore, &c.

Again, If baptism respect believers, as particular persons only, if it respects their own conscience only, if it make a man no visible believer to me; then it hath nothing to do with church-membership; because that which respects my own person only, my own conscience only, that which is no character of my visible saintship to the church, cannot be an argument unto them to receive me into fellowship with themselves. But this is true: therefore, &c.

You proceed, "If by edification be meant the "private increase of grace in one another, in the "use of private means, as private Christians in "meeting together; how doth the principle you "oppose hinder that? Endeavour to make men "as holy as you can, that they may be fitted for "church-fellowship, when God shall shew them "the orderly way to it," p. 66.

Ans. What a many private things have we now brought out to public view? Private Christians, private means, and a private increase of grace. But, Sir, are none but those of your way the public Christians? or ought none but them that are baptized to have the public means of grace? or must

their graces be increased by none but private means? Was you awake now? or are you become so high in your own phantasies, that none have, or are to have, but private means of grace? and are there no public Christians, or public Christian-meetings, but them of your way? I did not think that all but Baptists should only abide in holes.

But you find fault because I said, "Edification is greater than contesting about water-baptism," p. 27.

Ans. If it be not, confute me; if it be, forbear to cavil. Water-baptism, and all God's ordinances, are to be used to edification, not to beget heats and contentions among the godly; wherefore edification is best.

Object. "I had thought that the preaching, and opening baptism, might have been reckoned a part of our edification."

Ans. The act of water-baptism hath not place in church-worship, neither in whole, nor in part; wherefore pressing it upon the church, is to no purpose at all.

Object. "Why may you not as well say, That edification is greater than breaking of bread," p. 27.

Ans. So it is; else that should never have been instituted to edify withal. That which serveth is not greater than he that is served thereby. Baptism and the Lord's supper both were made for us, not we for them; wherefore both were made for our edification, but no one for our destruction.

But, again, the Lord's supper, not baptism, is for the church, as a church; therefore, as we will maintain the church's edifying, that must be maintained in it; yea, used oft, to shew the Lord's death till he come; 1 Cor. 11. 22,—26.

Besides, because it is a great part of church-worship, as such, therefore it is pronounced blessed; the Lord did openly bless it before he gave it;
yea

yea, and we ought to bless it also: *The cup of blessing which we bless.* Not to say more, therefore, your reasoning from the one to the other will not hold.

Object. "How comes contesting for water-baptism to be so much against you?"

Ans. First, Because weak brethren cannot bear it; whom yet we are commanded to receive, but not to doubtful disputation; doubtful to them, therefore for their sakes, I must forbear it; Rom.

14. 1.

Secondly, Because I have not seen any good effect; but the contrary, where-ever such hot spirits have gone before me: *For where envy and strife is, there is confusion (or tumults), and every evil work;* James 3. 16, 17.

Thirdly, Because, by the example of the Lord, and Paul, we must consider the present state of the church, and not trouble them with what they cannot bear; John 16. 13.; 1 Cor. 3. 1, 2, 3.

I conclude, then, Edification in the church is to be preferred above what the church, as a church, hath nothing to do withal: All things, dearly beloved, are for our edifying; 1 Cor. 14. 26. and 12. 26.; 2 Cor. 12. 19.; Eph. 4. 26.; Rom. 15. 2.; 1 Cor. 14. 3.; 2 Cor. 10. 8. and 13. 10.; Rom. 14. 19.

Before I wind up this argument, I present you with several instances, shewing, that the breach of some of God's precepts have been born with, when they came in competition with edification. As, first, that of Aaron, who let the offering for sin be burnt, that should have indeed been eaten; Lev. 10.; yet, because he could not do it to his edification, Moses was content. But the law was thereby transgressed: Lev. 6. 26. *The priest that offereth it for sin, shall eat it.*

To this you reply, "That was not a constant continued forbearing of God's worship, but a suspending of it for a season,"

Ans.

Differences in judgement about Water-baptism,

Ans. We also suspend it but for a season: when persons can be baptized to their edification, they have the liberty.

But, secondly, This was not a bare suspension, but a flat transgression of the law. *Ye should indeed have eaten it.* Yet Moses was content; Lev. 10. 16,—20.

But say you, "Perhaps it was suspended upon just and legal grounds, though not expressed."

Ans. The express rule was against it: *Ye should indeed, saith Moses, have eaten it in the holy place, as I commanded;* Lev. 10. 18. But, good Sir, are you now for unwritten verities? for legal grounds, though not expressed? I will not drive you further; here is room enough.

As for Eldad and Medad, it cannot be denied, but that their edifying of the people was preferred before their conforming to every circumstance; Num. 11. 16,—26.

You add, "That Paul, for a seeming low thing, did withstand Peter."

Sir, If you make but a seeming low thing of dissimbling, and teaching others so to do, especially where the doctrine of justification is endangered, I cannot expect much good conscience from you.

As for your answer to the case of Hezekiah, it is faulty in two respects:

1. For that you make the passover a type of the Lord's supper, when it was only a type of the body and blood of the Lord; *For even Christ our passover is sacrificed for us;* 1 Cor. 5. 7.

2. In that you make it an example to you to admit persons unprepared to the Lord's supper; p. 29.

Ans. May you indeed receive persons into the church unprepared for the Lord's supper; yea, unprepared for that, with other solemn appointments? For so you word it, p. 29. O what an engine have you made of water-baptism!

Thus, gentle reader, while this author teareth

us in pieces, for not making baptism the orderly rule for receiving the godly and conscientious into communion; he can receive persons, if baptized, though unprepared for the supper, and other solemn appointments. I would have thee consult the place, and see if it countenanceth such an act, that a man who pleadeth for water-baptism above the peace and edification of the church, ought to be received, although unprepared, into the church to the Lord's supper, and other solemn appointments; especially considering the nature of right church constitution, and the severity of God towards those that came unprepared to his table of old, 1 Cor. 11. 28, 29, 38. A riddle indeed, that the Lord should, without a word, so severely command, that all which want light in baptism, be excluded church privileges; and yet against his word, admit of persons unprepared, to the Lord's table, and other solemn appointments.

But good Sir, why so short winded? why could not you make the same work with the other scriptures, as you did with these? I must leave them upon you unanswered; and standing by my argument conclude, that if laws and ordinances of old have been broken, and the breach of them born with, when yet the observation of outward things was more strictly commanded than now, if the profit and edification of the church come in competition; how much more, may not we have communion, church-communion, when no law of God is transgressed thereby. And note, That all this while I plead not (as you) for persons unprepared, but godly, and such as walk with God.

We come now to my seventh argument, for communion with the godly, though unbaptized persons; which you say is love, p. 29.

My argument is this; "Therefore I am for communion thus; because love, which above all things we are commanded to put on, is of much
" more

“ more worth than to break about baptism.” And let the reader note, That of this argument you deny not so much as one syllable, but run to another story; but I will follow you.

I add further, That love is more discovered when we receive for the sake of Christ, than when we refuse his children for want of water: and tell you again, That this exhortation to love is grounded not upon baptism, but the putting on of the new creature, which hath swallowed up all distinctions, Col. 3. 9,—14. Yea, there are ten arguments in this one, which you have not so much as touched; but thus object, “ That man that makes affection “ the rule of his walking, rather than judgement, “ it is no wonder if he go out of the way.”

Ans. Love to them we are perswaded that God hath received, is love that is guided by judgement; and to receive them that are such, because God hath bidden us, (Rom. 14.) is judgement guided by rule. My argument therefore hath forestalled all your noise, and standeth still on its legs against you.

As to the duties of piety and charity, you boast of, p. 30. sound not a trumpet, tell not your left hand of it; we are talking now of communion of saints, church-communion, and I plead that to love, and hold together as such, is better than to break in pieces for want of water-baptism. My reason is, because we are exhorted in all things to put on love; the love of church-communion: contrary-wise you oppose, above all things put on water. For the best saint under heaven that hath not that, with him you refuse communion. Thus you make baptism though no church ordinance, a bar to shut out the godly, and a trap door to let the unprepared into churches, to the Lord's supper, and other solemn appointments, p. 29.

But you object, “ Must our love to the unbap-
“ tized indulge them in an act of disobedience?

“ cannot

"cannot we love their persons, parts, graces, but
"we must love their sins?" p. 30.

Ans. We plead not for indulging. *But are there not with you, even with you sins against the Lord your God?* 2 Chron. 28. 10. But why can you indulge the baptists in many acts of disobedience? for to come unprepared into the church, is an act of disobedience: to come unprepared to the supper is an act of disobedience; and to come so also to other solemn appointments, are acts of disobedience.

"But for these things," you say, "you do not cast, nor keep any out of the church."

Ans. But what acts of disobedience do we indulge them in?

"In the sin of infant-baptism."

Ans. We indulge them not; but being commanded to bear with the infirmities of each other, suffer it; it being indeed in our eyes such: but in theirs they say a duty, till God shall otherwise persuade them. If you be without infirmity, do you first throw a stone at them: they keep their faith in that to themselves, and trouble not their brethren therewith: we believe that God hath received them; they do not want to us a proof of their sonship with God; neither hath he made water a wall of division between us, and therefore we do receive them.

Object. "I take it to be the highest act of friendship to be faithful to these professors, and to tell them they want this one thing in gospel-order, which ought not to be left undone," p. 30.

Ans. If it be the highest piece of friendship, to preach water-baptism to unbaptized believers, the lowest act thereof must needs be very low. But contrary-wise, I count it so far off from being any act of friendship, to press baptism in our notion on those that cannot bear it; that it is a great abuse of the peace of my brother, the law of love, the law of Christ, or the society of the faithful. Love suffer-

suffereth long, and is kind, is not easily provoked: let us therefore follow after the things that make for peace, and things wherewith one may edify another: let every one of us please his neighbour, for his good to edification: bear you one another's burdens, and so fulfil the law of Christ, 1 Cor. 13. Rom. 14. 19. chap. 15. 2. Gal. 6. 2.

But say you, "I doubt when this comes to be weighed in God's ballance, it will be found no less than flattery, for which you will be reproved," p. 31.

Ans. It seems you do but doubt it, wherefore the principles from which you doubt it, of that methinks you should not be certain; but this is of little weight to me; for he that will presume to appropriate the epistles to himself and fellows for the sake of baptism, and that will condemn all the churches of Christ in the land for want of baptism, and that will account his brother as profane Esau, (p. 20.) and rejected, as idolatrous Ephraim, (p. 32.) because he wanteth his way of water-baptism; he acts out of his wonted way of rigidness, when he doth but doubt, and not affirm his brother to be a flatterer. I leave therefore this your doubt to be resolved at the day of judgement, and in the mean time trample upon your harsh, and unchristian surmises.

As to our love to Christians in other cases, I hope we shall also endeavour to follow the law of the Lord; but because it respects not the matter in hand, it concerns us not now to treat thereof.

My argument treateth of church-communion; in the prosecution of which I prove,

1. That love is grounded upon the new creature, Col. 3. 9, &c.
2. Upon our fellowship with the Father and Son, 1 John 1. 2, 3.
3. That with respect to this, it is the fulfilling of the royal law, Jam. 4. 11.; Rom. 14. 21.

4. That it shews itself in acts of forbearing, rather than in publishing some truths: communicating only what is profitable, forbearing to publish what cannot be born, 1 Cor. 3. 1, 2.; Acts 20. 18, 19, 20.; John 16. 17.

5. I shew further, That to have fellowship for, to make that the ground of, or to receive one another chiefly upon the account of an outward circumstance; to make baptism the including and excluding charter; the bounds, bar, and rule of communion, when by the word of the everlasting Testament, there is no word for it; (to speak charitably) if it be not for want of love, it is for want of light in the mysteries of the kingdom of Christ. Strange! Take two Christians equal in all points but this; nay, let one go beyond the other in grace and goodness, as far as a man is beyond a babe, yet water shall turn the scale, shall open the door of communion to the less; and command the other to stand back: Yet is no proof to the church of this babe's faith and hope, hath nothing to do with his entering into fellowship, is no part of the worship of the church. These things should have been answered, seeing you will take upon you so roundly to condemn our practice.

You come now to my eighth argument; which you do not only render falsely, but by so doing abuse your reader. I said not that the church of Corinth did shut each other out of communion, but, for God's people to divide into parties, or to shut each other from church communion, though for greater points, and upon higher pretences, than that of water-baptism, hath heretofore been counted carnal, and the actors therein babish Christians; and then bring in the factions, that was in the church at Corinth. But what! May not the evil of denying church-communion now, if proved naught by a less crime in the church at Corinth, be counted carnal and babish, but the breach of

Differences in judgement about Water-baptism,
 communion must be charged upon them at Corinth
 also?

That my argument is good you grant, p. 32. saying, "The divisions of the church at Corinth were about the highest fundamental principles, for which they are often called carnal;" yet you cavil at it. But if they were to be blamed for dividing, though for the highest points: Are not you much more for condemning your brethren to perpetual banishment from church-communion, though sound in all the great points of the gospel, and right in all church ordinances also, because for want of light they fail only in the point of baptism?

As to your quibble about Paul and Apollos, whether they, or others, were the persons, (though I am satisfied you are out), yet it weakeneth not my argument; for if they were blame-worthy for dividing, though about the highest fundamental principles (as you say), how ought you to blush for carrying it as you do to persons, perhaps, more godly than yourselves, because they jump not with you in a circumstance?

That the divisions at Corinth were helped on by the abuse of baptism, to me is evident, from Paul's so oft suggesting it; *Were you baptized in the name of Paul? I thank God I baptized none of you, lest any should say, I had baptized in my own name.*

I do not say, that they who baptized them designed this, or that baptism in itself effected it; nor yet (though our author feigns it), "that they were most of them baptized by their factious leaders," p. 55. But that they had their factious leaders, is evident; and that these leaders made use of the names of Paul, Apollos, and Christ, is as evident; for by these names they were beguiled by the help of abused baptism.

But say you, "Wherein lies the force of this man's argument against baptism as to its place, worth, and continuance?"

I answer: I have no argument against its place, worth, or continuance, although you seek thus to scandalize me. But this kind of sincerity of yours, will never make me one of your disciples.

Have not I told you even in this argument, "That I speak not as I do, to persuade or teach men to break the least of God's commandments? but that my brethren of the baptized way may not hold too much thereupon, may not make it an essential of the gospel, nor yet of the communion of saints." Yet he feigns that I urge two arguments against it, p. 36, and 38. But reader, thou mayest know I have no such reason in my book. Besides, I should be a fool indeed, were I against it, should I make use of such weak arguments. My words then are these;

"I thank God, saith Paul, that I baptized none of you but Crispus, &c. Not but that then it was an ordinance, but they abused it in making parties thereby, as they abused also Paul, and Cephas. Besides, saith he, *I know not whether I baptized any other.* By this negligent relating who were baptized by him; he sheweth that he made no such matter thereof, as some in these days do. Nay, that he made no matter at all thereof with respect to a church-communion. For if he did not heed who himself had baptized, much less did he heed who were baptized by others? But if baptism had been the initiating ordinance, (and I now add), essential to church-communion; then no doubt he had made more conscience of it, than thus lightly to pass it by."

I add further, where he saith, he was not sent to baptize; that he spake with an holy indignation against those that had abused that ordinance. "Baptism is an holy ordinance, but when Satan abuseth it, and wrencheth it out of its place, making that which is ordained of God, for the

“ edification of believers, the only weapon to
 “ break in pieces the love, unity, and concord of
 “ the saints; than as Paul said of himself, and fel-
 “ lows, *What is baptism? Neither is baptism any*
 “ *thing?* This is no new doctrine, for God by the
 “ mouth of the prophet of old, cried out against
 “ his own appointments, when abused by his own
 “ people, *because they used them for strife, and de-*
 “ *bate, and to smite with the fist of wickedness.*”
 But to forbear, to take notice thus of these things,
 my argument stands firm against you: “ For if they
 “ at Corinth were blame-worthy for dividing,
 “ though their divisions were (if you say true), a-
 “ bout the highest fundamentals, you ought to be
 “ ashamed, thus to banish your brethren from the
 “ privileges of church-communion for ever, for the
 “ want of so low a thing as water-baptism.” I call
 it not low, with respect to God’s appointment,
 though so, it is far from the highest place, but in
 comparison of those fundamentals, about which
 you say, “ the Corinthians made their divisions.”

You come next to my ninth argument, and serve
 it as Hanun served David’s servants, 2 Sam. 10. 4.
 you have cut off one half of its beard, and its
 garments to its buttocks, thinking to send it home
 with shame. You state it thus;

“ That by denying communion with unbaptized
 “ believers, you take from them their privileges to
 “ which they are born, p. 40.

Ans. Have I such an argument in all my little
 book? Are not my words verbatim these? “ If we
 “ shall reject visible saints by calling, saints that
 “ have communion with God; that have received
 “ the law at the hand of Christ; that are of an
 “ holy conversation among men, they desiring to
 “ have communion with us; as much as in us
 “ lieth, we take from them their very privileges,
 “ and the blessings to which they were born of
 “ God.”

This

This is mine argument: Now confute it.

Paul saith, (1 Cor. 1. 1, 2. and 3. 22.) not only to the gathered church at Corinth, but to all scattered saints, that in every place call upon the name of the Lord, *that Jesus Christ is theirs; that Paul, and Apollos, and Cephas, and the world, and all things else was theirs.*

But you answer, "We take from them nothing, but we keep them from a disorderly practice of gospel-ordinances, we offer them their privileges, in the way of gospel-order."

Ans. Where have you one word of God, that forbiddeth a person, so qualified, as is signified in mine argument, the best communion of saints for want of water? There is not a syllable for this in all the book of God. So then, you in this your plausible defence, do make your scriptureless light, which in very deed is darkness, (Isa. 8. 20, 21.) the rule of your brother's faith; and how well you will come off for this in the day of God, you might, were you not wedded to your wordless opinion, soon begin to conceive.

I know your reply, "New-Testament saints are all baptized first."

Ans. Suppose it granted; Were they baptized, that thereby they might be qualified for their right to communion of saints, so that without their submitting to water, they were to be denied the other? Further, suppose I should grant this groundless notion, Were not the Jews in Old-Testament times to enter the church by circumcision? For that, though water is not, was the very entering-ordinance. Besides, as I said before, there was a full forbidding of all that were not circumcised from entering into fellowship, with a threatening to cut them off from the church if they entered in without it: Yet more than six hundred thousand entered that church without it. But how now, if such an one as you had then stood up and object,

objected, Sir Moses, What is the reason that you transgress the order of God; to receive members without circumcision? Is not that the very entering ordinance? Are not you commanded to keep out of the church all that are not circumcised? Yea, and for all those that you thus received, are you not commanded to cast them out again, *to cut them off from among this people*, Gen. 17. 13, 14.; Exod. 12. 24, 25, 26.

I say, Would not this man have had a far better argument to have resisted Moses, than you in your wordless notion have to shut out men from the church, more holy than many of ourselves? But do you think that Moses and Joshua, and all the elders of Israel, would have thanked this fellow, or have concluded that he spake on God's behalf? Or, that they should then, for the sake of a better than what you call order, have set to the work that you would be doing, even to break the church in pieces for this?

But say you, "If any will find or force another way into the sheep-fold, than by the foot-steps of the flock, we have no such custom, nor the churches of God," p. 41.

Ans. What was done of old, I have shewed you, that Christ, not baptism, "is the way to the sheep-fold," is apparent: And that the person, in mine argument, is intituled to all these, viz. Christ, grace, and all the things of the kingdom of Christ in the church, is, upon the scriptures urged, as evident.

But you add, "That according to mine old confidence, I affirm, *That drink ye all of this*, is intailed to faith, not baptism: A thing, say you, soon said, but yet never proved."

Ans. 1. That it is intailed to faith, must be confessed of all hands. 2. That it is the privilege of him *that discerneth the Lord's body*, and that no man is to deny him it, is also by the text as evident, (and

(and so let him eat) because he is worthy. Wherefore he, and he only *that discerneth the Lord's body*, he is the worthy receiver, in God's estimation; but that none *discerneth the Lord's body* but the baptized, is both fond and ridiculous once to surmise.

Wherefore to exclude Christians, and to debar them their heaven-born privileges, for want of that which yet God never made the wall of division betwixt us: This looks too like a spirit of persecution, (Job 19. 25, 26, 27, 28, &c.) and carrieth in it those eighteen absurdities which you have so hotly cried out against. And I do still add, "Is it not that which greatly prevailed with God to bring down those judgements, which at present we (the people of God) groan under, I will dare to say it was, a cause thereof?" Yea, I will yet proceed; I fear I strongly fear, that the rod of God is not yet to be taken from us; for what more provoking sin among Christians, than to deny one another their rights and privileges to which they are born of God? And then to father these their doings upon God, when yet he hath not commanded it, neither in the New-Testament nor the Old?

But I may not lightly pass this by, for because I have gathered eighteen absurdities from this abuse of God's ordinances, or from the sin of binding the brethren to observe order, not founded on the command of God; (and I am sure you have none to shut out men as good, as holy, and as sound in faith as ourselves, from communion.) Therefore you call my conclusion *devilish*, (p. 43.) *Top-full of ignorance, and prejudice*, (p. 41.) and me, one of *Machiavel's scholars*, (p. 42.) also proud, presumptuous, impeaching the judgment of God.

Ans. But what is there in my proposition, that men, considerate, can be offended at? These are my words; "But to exclude christians from church-communion, and to debar them their heaven-born

" born privileges, for the want of that which yet
 " God never made a wall of division between us:
 " this looks too like a Spirit of Persecution:
 " this respecteth more the form; than the spirit
 " and power of godliness, &c. Shall I add, is it
 " not that which greatly prevailed to bring down
 " those judgments which at present we feel and
 " groan under? I will dare to say, it was a cause
 " thereof." (p. 116, 117.) A; was in my copy,
 instead whereof the printer put in the; for this,
 although I speak only the truth, I will not beg of
 you belief besides, the bookseller desired me, be-
 cause of the printer's haste, to leave the last sheet
 to be overlooked by him, which was the cause it
 was not among the errata's.

But, I say, wherein is the proposition offensive?
 Is it not a wicked thing to make bars to communi-
 on, where God hath made none? Is it not a wick-
 edness, to make that a wall of division betwixt us,
 which God never commanded to be so. If it be
 not, justify your practice; if it be, take shame.
 Besides, the proposition is universal, why then
 should you be the chief intended? but you have
 in this, done like to the Lawyer of old, who when
 Christ reproved the Pharisees of wickedness before
 them, said, *Master, thus saying thou reproachest*
us also, Luke 11. 45.

But you feign, and would also that the world
 should believe, that the eighteen absurdities which
 naturally flow from the proposition, I make to be
 the effects of baptism, saying to me, " None but
 " yourself could find an innocent truth big with
 " so many monstrous absurdities, p. 42.

I answer: This is but speaking wickedly of God
 or rather to justify your wordless practice. I say
 not that baptism hath any absurdity in it, though
 your abusing it, hath them all, and many more,
 while you make it, without warrant from the word
 as the flaming sword, to keep the brother-hood out

of communion, because they, after your manner consent thereto.

And let no man be offended, for that I suggest that baptism may be abused to the breeding such monstrous absurdities, for greater truths than that have been as much abused. What say you to, *This is my body?* To instance no more, although I could instance many, are not they the words of our Lord? are not they part of the scriptures of truth? and yet behold, even with those words, the devil by abusing them, made an engine to let out the heart-blood of thousands. Baptism also may be abused, and is, when more is laid upon it by us, than is commanded by God. And that you do so, is manifest by what I have said already, and shall yet say to your fourteen arguments,

My last argument, you say is this;

"The world may wonder at your carriage to these unbaptized persons, in keeping them out of communion?"

Ans. You will set up your own words, and then fight against them; but my words are these, "What greater contempt can be thrown upon the saints, than for their brethren to cut them off from, or to debar them church-communion!"

And now I add, Is not this to deliver them to the devil, 1 Cor. 5. or to put them to shame before all that see your acts? There is but one thing can hinder this, and that is, by-standers see, that these your brethren, that you thus abuse, are as holy men as ourselves. Do you more to the open prophane, yea, to all wizards and witches in the land? For all you can do to them (I speak now as to church acts) is no other than to debar them the communion of saints.

And now I say again, *the world may well wonder*, when they see you deny holy men of God that liberty of the communion of saints, which you monopolize to yourselves: and though they do

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not

not understand the grounds of profession, or communion; yet they can both see, and say, these holy men of God, in all visible acts of holiness, are not one inch behind you. Yea, I will put it to yourselves, if those many, yea very many, who thus severely (but with how little ground, is seen by men of God) you deny communion with, are not of as good, as holy, as unblameable in life, and as sound, if not sounder in the faith than many among ourselves: here only they make the stop, they cannot, without light, be driven into water-baptism, I mean after our notion of it: but what if they were, 'twould be little sign to me that they were sincere with God.

To conclude this; when you have proved that water-baptism (which you yourself have said is not a church ordinance, p. 40.) is essential to church-communion, and that the church may, *by the word of God*, bolt, bar, and for ever shut out those, far better than ourselves, that have not, according to our notion, been baptized with water, then 'twill be time enough, to talk of ground for so doing. In the mean time I must take leave to tell you, *There is not in all the bible one syllable for such a practice, wherefore your great cry about your order is wordless, and therefore faithless, and is a mere human invention.*

I come now to your Fourteen Arguments, and shall impartially consider them.

YOur first argument to prove it lawful to reject the unbaptized saint, is, "Because the great commission of Christ, Mat. 28. from which all persons have their authority for their ministry, (if any authority at all) doth clearly direct the contrary. By that commission ministers are first to disciple, and then to baptize them so made disciples, and afterwards to teach them to observe all that Christ command them, as to other

"ordi-

"ordinances of worship. If ministers have no other authority to teach them other parts of gospel-worship, before they believe and are baptized; it may be strongly supposed, they are not to admit them to other ordinances before they have passed this first enjoined in the commission."

Ans. 1. That the ministers are to disciple and baptize, is granted. But that they are prohibited (by the commission, Mat. 28.) to teach the disciples other parts of gospel-worship, that have not light in baptism, remains for you to prove. Shall I add, this proposition is so absurd and void of truth, that none that have ever read the love of Christ, the nature of faith, the end of the gospel, or of the reason of instituted worship, which is edification, with understanding, should so much as once imagine.

But where are they here forbidden to teach them other truths, before they be baptized? *This text as fairly denieth to the unbaptized believer, heaven and glory.* Nay our author in the midst of all his flutter about this 28th of Matthew, dare venture to gather no more there from, but that it may be strongly supposed. Behold therefore, gentle reader, the ground on which these brethren lay the stress of their separation from their fellows, is nothing else but a supposition, without warrant, screwed out of this blessed word of God. Strongly supposed! but may it not be as strongly supposed, that the presence and blessing of the Lord Jesus, with his ministers, is laid upon the same ground also? for thus he concludes the text, *And lo! I am with you always, even to the end of the world.* But would, I say, any man from these words, conclude, that Christ Jesus hath here promised his presence only to them that after discipling, baptize those that are so made; and that they that do not baptize, shall neither have his presence nor his blessing?

Differences in judgement about Water-baptism,
 ing? I say again, should any so conclude hence, would not all experience prove him void of truth? The words therefore must be left, by you, as you found them, they favour not all your groundless supposition.

To conclude, these words have not laid baptism in the way to debar the saint from fellowship of his brethren, no more than to hinder his inheritance in life and glory. *Mark* reads it thus: *He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned,* *Mark* 16. 16. letting baptism, which he mentioned in the promise, fall, when he came at the threatening.

God also doth thus with respect to his worship in the church, he commands all and every whit of his will to be done, but beareth with our coming short in this, and that, and another duty. But let's go on.

Your second argument, is:

“ That the order of Christ's commission, as well
 “ as the matter therein contained to be observed,
 “ may easily be concluded, from God's severity to-
 “ wards them that fought him not according to
 “ due order, 1 Chron. 15. 13. Was God so ex-
 “ act with his people then, that all things to a
 “ pin must be according to the pattern in the
 “ mount, Heb. 7. 16. chap. 9. 11. whose wor-
 “ ship then comparatively, to the gospel, was but
 “ after the law of a carnal commandment; and
 “ can it be supposed he should be so indifferent
 “ now to leave men to their own liberty, to time
 “ and place his appointments, contrary to what he
 “ hath given in express rule for in his word as be-
 “ fore? Ezek. 44. 7, 9, 10. It was the Priest's
 “ sin formerly to bring the uncircumcised in heart
 “ and flesh into his house.

Ans. That there is no such order in that com-
 mission as you feign, I have proved. As for your
 far-fetch'd instance (1 Chron. 15.) 'tis quite be-
 sides

sides your purpose. The express word was, *That the Priest, not a cart, should bear the Ark of God*: Also they were not to touch it, and yet Uzza did, *Exod. 25. 14. 1 Chron. 15. 12, to 16. Numb. 4. 15. 1 Chron. 13.* Now, if you can make that 28th of Matthew say, *Receive none that are not baptized first; or that Christ would have them of his, that are not yet baptized, kept ignorant of all other truths that respect church-communion*; then you say something, else you do but raise a mist before the simple reader: but who so listeth, may hang on your sleeve.

As for the pins and tacks of the tabernacle, they were expressly commanded; and when you have proved by the word of God, that you ought to shut saints out of your communion for want of baptism, then you may begin more justly to make your parallel. How fitly you have urged, *Ezek. 44. to insinuate that unbaptized believers are like the uncircumcised in heart and flesh, I leave it to all gospel-novices to consider.*

Your third argument, is,

“ The practice of the first gospel-ministers, with
 “ them that first trusted in Christ, discovers the
 “ truth of what I assert. Certainly, they that
 “ lived at the spring-head, or fountain of truth,
 “ and had the law from Christ’s own mouth,
 “ knew the meaning of his commission better than
 “ we: but their constant practice in conformity to
 “ that commission, all along the acts of the a-
 “ postles, discovers that they never arrived to such
 “ a latitude as men plead for now a-days. They
 “ that gladly received the word were baptized,
 “ and they (yea they only) were received into the
 “ church.”

Ans. How well you have proved what you have asserted, is manifest by my answer to the two former arguments. I add, That the ministers, and servants of Jesus Christ in the first churches (for that

that you are to prove), were commanded to forbear to preach other truths to the unbaptized believers; or that they were to keep them out of the church: or that the apostles, and first fathers, have given you to understand by their example, that you ought to keep as good out of churches as yourselves, hath not yet been shewed by the authority of the word. The second of the Acts proveth not, That the three thousand were necessitated to be baptized in order to their fellowship with the church, neither doth it say they, yea they only, were received into the church. But suppose all this, as much was done at the first institution of circumcision, &c. yet afterwards thousands were received without it.

Your fourth argument, is,

“None of the scripture-saints ever attempted this church-privilege without baptism, (if they did, let it be shewn). The Eunuch first desired baptism before any thing else; Paul was first baptized before he did essay to join with the church. Our Lord Christ, the great example of the New-Testament, entered not upon his publick ministry, much less any other gospel ordinance of worship, till he was baptized.”

Ans. That none of the scripture-saints (if there be any unscripture ones) so much as attempted this church-privilege first, remains for you to prove. But suppose they were all baptized, because they had light therein, what then? Doth this prove that baptism is essential to church-communion? Or, that Christ commanded in the 28th of Matthew, or gave his ministers by that authority, not to make known to believers other parts of gospel-worship, if they shall want light in baptism? The Eunuch, Paul, and our blessed Lord Jesus, did none of them, by their baptism, set themselves to us examples how to enter into church-communion; what church was the Eunuch baptized into, or

made

made a member of; but where is it said, that the unbaptized believer, how excellent soever in faith and holiness, must, for want of water-baptism, be shut out from the communion of saints, or be debarred the privilege of his father's house? This you are to prove.

Your fifth argument, is,

"If Christ himself was made manifest to be the sent of God by baptism, as appears, Mark 1. 9, 10. Then why may not baptism, as the first fruits of faith, and the first step of gospel-obedience, as to instituted worship, be a manifesting, discovering ordinance upon others who thus follow Christ's steps."

Ans. That Jesus Christ was manifested as the sent of God by baptism, or that baptism is the first fruit of faith, and the first step of gospel-obedience, as to instituted worship, is both without proof and truth; the text saith not, he was manifest to be the sent of God by baptism; nay it saith not, that by that he was manifest to others to be any thing: you have therefore but wronged the text to prove your wordless practice by. Yea, John himself, though he knew him before he was baptized, to be a man of God, for saith he, *I have need to be baptized of thee, and comest thou to me,* and knew him after to be the sent of God; yet not in, or by, but after he was baptized, viz. by the descending of the Holy Ghost, after he was come out of the water, *as he was in prayer*, for the heavens were opened to John, and he saw, and bare record, because he saw the Spirit descend from heaven, and abide upon Jesus, after his baptism, *as he was in prayer*, Mat. 3. 13, to 17. Luke 3. 21, 22. Thus we find him made known before, and after, but not at all by baptism, to be the sent of God.

And that baptism is the fruits of faith, or that faith ought to be tyed to take its first step in water.

ter-baptism, in the instituted worship of God (this you must prove) is not found expressed within the whole Bible. Faith acts according to its strength and as it sees, it is not ty'd or bound to any outward circumstance; one believeth he may, and another believeth he may not, either do this or that.

Your sixth argument, is,

" If baptism be in any sense any part of the
 " foundation of a church, as to order, Heb. 6. 1,
 " 2. It must have place here or no where: why
 " are those things called first principles, if not first
 " to be believed, and practised? Why are they
 " rendered by the learned the A, B, C, of a Chri-
 " stian, and the beginning of Christianity, milk
 " for babes, if it be no matter whether baptism
 " be practised or no? If it be said water-baptism
 " is not there intended, let them shew me how
 " many baptisms there are besides water-baptism?
 " Can you build and leave out a stone in the founda-
 " tion? I intend not baptism a foundation any
 " other way, but in respect of order, and it is ei-
 " ther intended for that or nothing."

Ans. Baptism is in no sense the foundation of a church. I find no foundation of a church, but *Jesus Christ himself*, Mat. 16. 18.; 1 Cor. 3. 11. Yea, the foundation mention'd, Heb. 6. 1, 2. is *nothing else but this very Christ*. For he is the foundation, not only of the church, but of all that good that at any time is found in her. He is the foundation of our repentance, and of our faith towards God, ver. 1, 2. Further, Baptisms are not here mentioned, with respect to the act in water, but of the doctrine, that is, the signification thereof. The doctrine of baptisms. And observe, neither faith, nor repentance, nor baptisms, are called here foundations: Another thing, for a foundation, is here by the Holy Ghost intended, even a foundation for them all; a foundation of faith, of re-

pentance,

penitance, of the doctrine of baptisms, of the resurrection of the dead, and of eternal judgement. And this foundation is Jesus Christ himself, and these are the first principles, the milk, the A, B, C, and the beginning of Christian religion in the world.

I dare not say, No matter whether water-baptism be practised or no. But it is not a stone in the foundation of a church, no not respecting order; it is not, to another, a sign of my sonship with God; it is not the door into fellowship with the saints, it is no church ordinance, as you, yourself have testified, p. 40. So then as to church-work, it hath no place at all therein.

Your seventh argument, is,

“ If Paul knew the Galatians only upon the account of charity, no other ways to be the sons of God by faith; but by this part of their obedience, as he seems to import, then the same may we judge of the truth of men’s profession of faith, when it shews itself by this self-same obedience, Gal. 3. 26, 27. Baptism being an obligation to all following duties.”

Ans. This your argument, being builded upon no more than a seeming import, and having been above ten times overthrown already; I might leave still with you, till your seeming import is come to a real one, and both to a greater persuasion upon your own conscience. But verily Sir, you grossly abuse your reader; Must imports, yea, must seeming imports now stand for arguments, thereby to maintain your confident separation from your brethren? Yea, must such things as these, be the basis on which you build those heavy censures and condemnations you raise against your brethren, that cannot comply with you, because you want the word? A seeming import. But are these words of faith? or do the scriptures only help you to seeming imports, and me-hap-soes for your practice?

N n

tice? No; nor yet to them neither, for I dare boldly affirm it, and demand, if you can, to prove, that there is so much as a seeming import in all the word of God, that countenanceth your shutting men, better than ourselves, from the things and privileges of our father's house.

That to the Galatians, saith not, that Paul knew them to be the sons of God by faith, no other way, but by this part of their obedience; but puts them upon concluding themselves the sons of God, if they were baptized into the Lord Jesus, which could not (ordinarily) be known but unto themselves alone; because, being thus baptized, respecteth a special act of faith, which only God, and him that hath, and acteth it, can be privy to. It is one thing for him that administr-eth, to baptize in the name of Jesus, another thing for him that is the subject, by that to be baptized into Jesus Christ: Baptizing into Christ, is rather the act of the faith of him that is baptized, than his going into water and coming out again: But that Paul knew this to be the state of the Galatians no other way, but by their external act of being baptized with water, is both wild and unsound, and a miserable import indeed.

Your eighth argument, is,

“If being baptized into Christ, be a putting on of Christ, as Paul expresses, then they have not put on Christ, in that sense he means, that are not baptized; if this putting on of Christ, doth not respect the visibility of Christianity; assign something else as its signification; great men's servants are known by their master's liveries, so are gospel-believers by this livery of water-baptism, that all that first trusted in Christ submitted unto; which is in itself as much an obligation to all gospel-obedience, as circumcision was to keep the whole law.”

Ans.

Ans. For a reply to the first part of this argument, go back to the answer to the seventh.

Now that none have put on Christ in Paul's sense; yea, in a saving, in the best sense, but them that have, as you would have them, gone into water, will be hard for you to prove, yea, is ungodly for you to assert.

Your comparing water-baptism to a gentleman's livery, by which his name is known to be his, is fantastical.

Go you but ten doors from where men have knowledge of you, and see how many of the world, or Christians, will know you by this goodly livery, to be one that hath put on Christ. What! known by water-baptism to be one that hath put on Christ, as a gentleman's man is known to be his master's servant, by the gay garment his master gave him. Away fond man, you do quite forget the text, *By this shall all men know that you are my disciples, if you love one another,* John 13. 35.

That baptism is in itself obliging, to speak properly, it is false, for set it by itself, and it stands without the stamp of heaven upon it, and without its signification also: and how, as such, it should be obliging, I see not.

Where you insinuate, it comes in the room of, and obligeth as circumcision: You say, you know not what. Circumcision was the initiating ordinance, but this you have denied to baptism. Further, circumcision then bound men to the whole obedience of the law, when urged by the false apostles, and received by an erroneous conscience. Would you thus urge water-baptism! would you have men to receive it with such consciences? Circumcision in the flesh, was a type of circumcision in the heart, and not of water-baptism.

Your ninth argument is,

"If it were commendable in the Thessalonians,
"that they followed the foot-steps of the church

“ of Judea, 1 Thes. 2. 24. who it appears follow,
 “ ed this order of adding baptized believers unto
 “ the church; then they that have found out
 “ another way of making church-members, are
 “ not by that rule praise-worthy, but rather to be
 “ blamed; it was not what was since in corrupted
 “ times, but that which was from the beginning:
 “ the first churches were the purest pattern.”

Ans. That the text saith there was a church of Judea, I find not, (1 Thes. 2. 14.) And that the Thessalonians are commended for refusing to have communion with the unbaptized believers, (for that is our question) prove it by the word, and then you do something. Again, that the commendations (1 Thes. 2. 14.) do chiefly, or at all, respect their being baptized: *Or, because they followed the churches of God, which in Judea were in Christ Jesus, in example of water-baptism is quite beside the word.* The verse runs thus, *for the brethren, became followers of the churches of God, which in Judea are in Christ Jesus, for ye also have suffered like things of your own country-men, even as they have of the Jews, &c.* This text then commends them, not for that they were baptized with water, but, for that they stood their ground although baptized with suffering, like them in Judea, for the name of the Lord Jesus, *For suffering like things of their own country-men, as they did of the Jews.* Will you not yet leave off to abuse the word of God, and forbear turning it out of its place, to maintain your unchristian practice of rejecting the people of God, and excluding them their blessed privileges.

The unbaptized believer, instead of taking shame for entering into fellowship without it, will be ready, I doubt, to put you to shame for bringing scriptures so much besides the purpose, and for stretching them so miserably to uphold you in your fancies.

Your

Your tenth argument is,

"If so be, that any of the members at Corinth, Galatia, Coloss, Rome, or them that Peter wrote to, were not baptized, then Paul's arguments for the resurrection to them, or to press them to holiness from that ground (Rom. 6. Col. 2. 1 Cor. 15.) was out of doors, and altogether needless, yea, it bespeaks his ignorance, and throweth contempt upon the spirit's wisdom, (Heb. 6, 1 Pet. 3. 12.) by which he wrote; if that must be asserted as a ground to provoke them to such an end, which had no being; and if all the members of all those churches were baptized, why should any plead for an exemption from baptism, for any church member now?

Ans. Suppose all, if all these churches were baptized, what then? that answereth not our question. We ask where you find it written, that those that are baptized, should keep men as holy, and as much beloved of the Lord Jesus as themselves, out of church-communion, for want of light in water-baptism.

Why we plead for their admission, though they see not yet, that that is their duty, is because we are not forbidden, but commanded to receive them, because God and Christ hath done it, Rom. 14.

Your eleventh argument is,

"If unbaptized persons must be received into churches only, because they are believers, though they deny baptism; Then why may not others plead for the same privilege, that are negligent in any other gospel-ordinance of worship, from the same ground of want of light be what it will. So then as the consequence of this principle, churches may be made up of visible sinners, instead of visible saints."

Ans. I plead not for believers simply because they are believers, but for such believers of whom
we

Your

we are persuaded by the word, that God hath received them.

2. There are some of the ordinances, that be they neglected, the being of a church, as to her visible gospel-constitution, is taken quite away; but baptism is none of them, it being no church-ordinance as such, nor any part of faith, nor of that holiness of heart, or life, that sheweth me to the church to be indeed a visible saint. The saint is a saint before, and may walk with God, and be faithful with the saints, and to his own light also though he never be baptized. Therefore to plead for his admission, makes no way at all for the admission of the open profane, or to receive, as you profess you do, persons unprepared to the Lord's table, and other solemn appointments, p. 29.

Your twelfth argument is,

“Why should professors have more light in breaking of bread, than baptism? That this must be so urged for their excuse: Hath God been more sparing in making out his mind in the one, rather than the other? Is there more precepts or precedents for the supper, than baptism? Hath God been so bountiful in making out himself about the supper, that few or none that own ordinances scruple it: And must baptism be such a rock of offence to professors, that few will enquire after it, or submit to it? Hath not man's wisdom interposed to darken this part of God's counsel? By which professors seem willingly led, though against so many plain commands and examples, written as with a sun-beam, that he that runs may read? And must an advocate be entertained to plead for so gross a piece of ignorance, that the meanest babes of the first gospel-times were never guilty of?”

Ans. Many words to little purpose:

1. Must God be called to an account by you, why he giveth more light about the supper than baptism? May he not shew to, or conceal from this,

this, or another of his servants, which of his truths he pleaseth : Some of the members of Jerusalem had a greater truth than this kept from them, for ought I know, as long as they lived, (Acts 11. 19.) yet God was not called in question about it.

2. Breaking of bread, not baptism, being a church-ordinance, and that such also as must be often reiterated ; yea, it being an ordinance so full of blessedness, as lively to present union and communion with Christ to all the members that worthily eat thereof ; I say, The Lord's supper being such, that while the members sit at that feast, they shew to each other the death and blood of the Lord, as they ought to do, *till he comes*, (1 Cor. 10. 15, 16, 17. and 11. 22, 23, 24, 25, 26.), the church as a church, is much more concerned in that, than in water-baptism, both as to her faith and comfort ; both as to her union and communion.

3. Your supposition, That very few professors will seriously enquire after water-baptism, is too rude. What, must all the children of God, that are not baptized for want of light, be still stigmatized with want of serious inquiry after God's mind in it.

4. That I am an advocate, entertained to plead for so gross a piece of ignorance, as want of light in baptism, is but like the rest of your jumbling. I plead for communion with men, godly and faithful, I plead that they may be received, that God hath shewed us he hath received, and commanded we should receive them.

Your thirteenth argument is,

" If obedience must discover the truth of a man's
 " faith to others, why must baptism be shut out?
 " as if it was no part of gospel obedience. Is there
 " no precept for this practice, that it must be thus
 " dispensed, as a matter of little use ? Or shall one
 " of Christ's precious commands be blotted out of a
 Christian's

“ Christian’s obedience, to make way for a church-fellowship of man’s devising?”

Ans. 1. This is but round, round, the same thing over and over: That my obedience to water, is not a discovery of my faith to others, is evident, from the body of the Bible, we find nothing that affirms it.

And I will now add, that if a man cannot shew himself a Christian without water-baptism, He shall never shew either saint or sinner, that he is a Christian by it.

2. Who they are that dispise it, I know not; but that church-membership may be without it (seeing even you yourself have concluded it is no church ordinance, p. 40. not the entering-ordinance, (p. 34.) standeth both with scripture and reason, as mine arguments make manifest. So that all your arguments prove no more but this, “ That you are so wedded to your wordless notions, that charity can have no place with you.” Have you all this while so much as given me one small piece of a text to prove it unlawful for the church, to receive those whom she, by the word, perceiveth the Lord God and her Christ hath received? No: and therefore you have said so much as amounts to nothing.

Your last argument is,

“ If the baptism of John was so far honoured and dignified, that they that did submit to it, are said to justify God; and those that did it not, are said to reject his counsel against themselves: so that their receiving, or rejecting the whole doctrine of God, hath its denomination from this single practice. And is there not as much to be said of the baptism of Christ, unless you will say it is inferior to John’s in worth and use.”

Ans. 1. That our denomination of believers, and of our receiving the doctrine of the Lord Jesus, is not to be reckoned from our baptism, is evident; because according to our notion of it, they only that have

before

before received the doctrine of the gospel, and so shew it us by their confession of faith; they only ought to be baptized. This might serve for an answer for all: But,

2. The baptism of John was *the baptism of repentance, for the remission of sins*, of which water was but an outward signification; Mark i. 4. Now what is the baptism of repentance, but an unfeigned acknowledgement that they were sinners, and so stood in need of a Saviour, Jesus Christ: This baptism, or baptism under this notion, the Pharisees would not receive, *For they trusted to themselves that they were righteous, that they were not as other men, that they had need of no repentance*: Not but that they would have been baptized with water, might that have been without an acknowledgment that they were sinners; wherefore seeing the counsel of God respected rather the remission of sins by Jesus Christ, than the outward act of water-baptism, ye ought not, as you do, by this your reasoning, to make it rather, at least in the revelation of it, to terminate in the outward act of being baptized, but in unfeigned and sound repentance, and the receiving of Jesus Christ by faith.

Further, A desire to submit to John's water-baptism, or of being baptized by him in water, did not demonstrate by that single act, the receiving of the whole doctrine of God as you suggest.

Why did John reject the Pharisees that would have been baptized? and Paul examine them that were? Matth. 3. 7.; Acts 19. 2, 3.

If your doctrine be true, why did they not rather say, Oh! seeing you desire to be baptized, seeing you have been baptized, you need not to be questioned any further; your submitting to John's water, to us is a sufficient testimony, even that single act, that you have received the whole doctrine of God.

But I say, why did John call them vipers? And Paul

Paul asked them, Whether they had yet received the Holy Ghost? Yea, it is evident, that a man may be desirous of water, that a man may be baptized, and neither own the doctrine of repentance, nor know on whom he should believe; evident, I say, and that by the same texts, Mat. 3. 7.; Acts 19. 2, 3, 4.

You have grounded therefore this your last argument, as also the rest, upon an utter mistake of things.

I come now to your Questions; which although they be mixed with gall, I will with patience see if I can turn them into food.

Your first question is,

“**I** Ask your own heart, whether popularity and applause of variety of professors, be not in the bottom of what you have said; that hath been your snare to pervert the right ways of the Lord, and to lead others into a path wherein we can find none of the foot-steps of the flock in the first ages?”

Ans. Setting aside a retaliation, like your question, I say, and God knows I speak the truth, I have been tempted to do what I have done, by a provocation of sixteen years long; tempted, I say, by the brethren of your way: Who, whenever they saw their opportunity, have made it their business to seek, to rend us in pieces; mine own self they have endeavoured to persuade to forsake the church; some they have rent quite off from us, others they have attempted and attempted to divide and break off from us, but by the mercy of God, have been hitherto prevented.

A more large account you may have in my next, if you think good to demand it; but I thank God that I have written what I have written.

Quest. 2. “Have you dealt brotherly, or like a Christian, to throw so much dirt upon your brethren,”

“thren, in print, in the face of the world, when
 “you had opportunity to converse with them of
 “reputation amongst us, before printing, being al-
 “lowed the liberty by them, at the same time for
 “you to speak among them?”

Ans. I have thrown no dirt upon them, nor laid any thing to their charge, if their practice be warrantable by the word; but you have not been offended at the dirt, yourselves have thrown at all the godly in the land that are not of your persuasion, in counting them unfit to be communicated with, or to be accompanied with in the house of God. This dirt you never complained of, nor would, I doubt, to this day, might you be still let alone to throw it. As to my book, it was printed before I spake with any of you, or knew whether I might be accepted of you. As to them of reputation among you, I know others not one title inferior to them, and have my liberty to consult with who I like best.

Quest. 3. “Doth your carriage answer the law
 “of love or civility, when the brethren used means
 “to send for you for a conference, and their let-
 “ter was received by you, that you should go out
 “again from the city, after knowledge of their de-
 “sires, and not vouchsafe a meeting with them,
 “when the glory of God, and the vindication of
 “so many churches is concerned.”

Ans. The reason why I came not amongst you, was partly because I consulted mine own weakness, and counted not myself, (being a dull-headed man), able to engage so many of the chief of you, as I was then informed intended to meet me; I also feared, in personal disputes, heats and bitter contentions might arise, a thing my spirit hath not pleasure in: I feared also, that both myself and words would be misrepresented; and that not without cause, for if they that answer a book will alter, and scrue arguments out of their places, and

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make my sentences stand in their own words, not mine, when (I say) my words are in a book to be seen. What would you have done, had I in the least, either in matter or manner, though but seemingly miscarried among you.

As for the many churches which you say are concerned, as also the glory of God, I doubt not to say they are only your wordless opinions that are concerned; the glory of God is vindicated: *We receive him that God hath received, and that to the glory of God, Rom. 15. 16.*

Quest. 4. "Is it not the spirit of Diotrephes of
"old, in you, who loved to have the pre-emi-
"nence, that you are so bold to keep out all the
"brethren, that are not of your mind in this mat-
"ter, from having any entertainment in the
"churches or meetings to which you belong,
"though you yourself have not been denied the
"like liberty, among them that are contrary mind-
"ed to you? Is this the way of your retaliation?
"Or are you afraid lest the truth should invade
"your quarters?"

Ans. I can say, I would not have the spirit you talk of, what I have of it, God take it from me. But what was the spirit of Diotrephes? Why,
"not to receive the brethren into the church, and
"to forbid them that would, (3 John 9, 10.) This do not I; I am for communion with saints, because they are saints: I shut none of the brethren out of the churches, nor forbid them that would receive them. I say again, shew me the man that is a visible believer and that walketh with God; and though he differ with me about baptism, the doors of the church stand open for him, and all our heaven-born privileges he shall be admitted to them. But how came Diotrephes so lately into our parts? Where was he in those days that our brethren of the baptized way, would neither receive into the church, nor pray with men as good

as themselves, because they were not baptized; but would either, like Quakers, stand with their hats on their heads, or else withdraw till we had done.

As to our not suffering those you plead for to preach in our assemblies, the reason is, because we cannot yet prevail with them, to repent of their church-renting principles. As to the retaliation, *mind the hand of God*, and remember Adonibezek, Judg. 1. 7.

Let the truth come into our quarters and welcome, but sowers of discord, because the Lord hates it, we also ourselves will avoid them.

Quest. 5. "Is there no contempt cast upon the brethren, who desired your satisfaction, that at the same time when you had opportunity to speak to them, instead of that, you committed the letters to others, by way of reflection upon them?"

Ans. It is no contempt at all to consult men more wise and judicious than him that wrote, or myself either. But why not consult with others, *is wisdom to die with you?* Or do you count all that yourselves have no hand in, done to your disparagement?

Quest. 6. "Did not your presumption prompt you to provoke them to printing, in your letter to them, when they desired to be found in no such practice, lest the enemies of truth should take advantage by it?"

Ans. What provoked you to print, will be best known at the day of judgement, whether your fear of losing your wordless opinion, or my plain answer to your letter: The words in my letter are, "As for my book, never defer its answer till you speak with me, for I strive not for mastery but truth." Though you did not desire to write, yet with us there was continual labour to rend us to pieces, and to prevent that which was in my first

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first book written. And let who will take advantage, so the truth of God, and the edification of my brother be promoted.

Quest. 7. "Whether your principle and practice is not equally against others as well as us, viz. Episcopal, Presbyterians, and Independents, who are also of our side, for our practice, though they differ with us about the subject of baptism, Do you delight to have your hand against every man?"

Ans. I own water-baptism to be God's ordinance, but I make no idol of it. Where you call now the Episcopal to side with you, and also the Presbyterian, &c. you will not find them easily persuaded to conclude with you against me. They are against your manner of dipping, as well as the subject of water-baptism; neither do you, for all you flatter them, agree together in all but the subject. Do you allow their sprinkling? Do you allow their signing with the cross? Why then have you so stoutly, an hundred times over, condemned these things as Antichristian. I am not against every man, though by your abusive language you would set every one against me; but I am for union, concord, and communion with saints, as saints, and for that cause I wrote my book.

To Conclude.

1. In all I have said, I put a difference between my brethren of the baptized way; I know some are more moderate than some.

2. When I plead for the unbaptized, I chiefly intend those that are not so baptized as my brethren judge right, according to the first pattern.

3. If any shall count my papers worth the scribbling against, let him deal with mine arguments, and things immediately depending upon them, and not conclude he hath confuted a book, when he hath only quarrelled at words.

4. I have done when I have told you, that I strive not for mastery, nor to shew myself singular; but, if it might be, for union and communion among the godly. And count me not as an enemy, because I tell you the truth.

5. And now, dissenting brethren, I commend you to God, who can pardon your sin, and give you more grace, and an inheritance among them that are sanctified by faith in Jesus Christ. Amen.

Here followeth Mr HENRY JESSEY'S judgement upon the same argument.

ROM. xiv. 1.

Such as are weak in the faith, receive you, &c.

WHereas some suppose the receiving there mentioned, was but receiving into brotherly affection, such as were in church-fellowship: but not a receiving of such as were weak into the church.

For answer unto which consider,

That in the text are two things to be enquired into.

First, What weakness of faith this is, that must not hinder receiving.

Secondly, By whom, and to what, he that is weak in the faith is to be received?

To the first, What weakness of faith this is that must not hinder receiving, whether was it weakness in the graces of faith, or in the doctrine of faith? It's conceived the first is included, but the second principally intended.

First, That some of the Lord's people are weak in the graces of faith, will be confessed by all; and that the Lord would have his lambs fed as well as his sheep, and his children as well as grown men, and that he hath given the right to gospel-privileges,

privileges, not to degrees of grace, but to the truth; *Him that is weak in the faith, receive you: or unto you,* as some good translations read it, Rom. 14. 1.

Secondly, It's supposed, this command of receiving him that is weak in the faith, doth principally intend, that is weak in the doctrine of faith, and that not so much in the doctrine of justification, as in gospel-institutions, as doth appear by the second and sixth verses; which shews, that it was in matters of practice, wherein some were weak, and at which others were offended; notwithstanding the glorious Lord who bears all his Israel upon his heart receives, verse 3. and commandeth, *him that is weak in the faith receive you, or unto you.*

Therefore, here we are to enquire of the receiving in the text, "By whom, and to what," he that is weak in the faith, should be received.

In which enquiry there are two parts.

First, By whom.

Secondly, To what.

To the first. The text makes answer, *Him that is weak in the faith receive you, or unto you;* which must be the church at Rome, to whom the epistle was writ; as also to all beloved of God, called to be saints, Rom. 1. 7. And as to them, so unto all churches and saints, beloved and called throughout the world.

Note, "That epistles are as well to direct how
" churches are to carry things toward saints with
" out, as to saints within; and also toward all men
" so as to give no offence to Jew or Gentile, nor
" to the church of God," 1 Cor. 10. 32.

The second part of the enquiry is, to what he that is weak in the faith is to be received? Whether only unto mutual affection, as some affirm, as if he were in church fellowship before, that were weak in the faith? Or whether the text doth as well, if not rather intend, the receiving such as
were

were and are weak in the faith. Not only unto mutual affection if in the church, but unto church-fellowship also, if they were out. For clearing of which consider, To whom the epistle was written, Rom. 1. 7. Not only to the church there, but unto all that were beloved of God, and called to be saints in all ages. And as at Rome it is like there then were, and in other places now are saints weak in the faith, both in and out of church fellowship; and it is probable there then were, and elsewhere now are those that will cast such out of their mutual affection. And if they will cast such out of their mutual affection that are within, no doubt they will keep out of their church fellowship those that are without.

Arg. 3. Whereas the Lord's care extends to all his, and if it were a good argument in the third verse, for them to receive those within, because God hath received them, it would be as good an argument to receive in those without, *for God hath received them also*: unless it could be proved, that all that were and are weak in the faith, were and are in church-fellowship, which is not likely: For if they would cast such out of their affection that are within, they would upon the same account keep them out of church-fellowship that are without: Therefore as it is a duty to receive those within unto mutual affection, so it is no less a duty, by the text, to receive such weak ones as are without, into church-fellowship.

Arg. 2. Is urged from the words themselves, which are, *Receive him that is weak in the faith*; wherein the Lord puts no limitation in this text or in any other; and who is he then that can restrain it, *unless he will limit the Holy One of Israel*? And how would such an interpretation foolishly charge the Lord, as if he took care only of those within, but not like care of those without; whereas he commandeth them to receive them, and

useth this motive, he had received them, and he receiveth those that are weak in the faith, if without, as well as those within.

From the example, viz. "That God had received them;" whereas had he been of the church, they would have been persuaded of that before the motive was urged: For no true church of Christ's would take in, or keep in any, whom they judged the Lord had not received; but those weak ones were such as they questioned whether the Lord had received them, else the text had not been an answer sufficient for their receiving them: There might have been objected, They hold up Jewish observations of meats and days, which by the death of Christ were abolished, and so did deny some of the effects of his death; yet the Lord who was principally wronged could pass this by, and commandeth others to receive them also. And if it be a good argument to receive such as are weak in any thing, whom the Lord hath received, then there can be no good argument to reject for any thing for which the Lord will not reject them: For else the command in the first verse, and his example in the third verse were insufficient, without some other arguments unto the church, beside his command and example.

 Some object, Rom. 15. 7. *Receive you one another, as Christ hath received us unto the glory of God,* and from thence supposing they were all in church-fellowship before, whereas the text saith not so: For if you consider the 8th and 9th verses, you may see he speaks unto Jews and Gentiles in general, that if the Jews had the receiving, they should receive Gentiles; and if the Gentiles had the receiving, they should receive Jews: For had they not been on both sides commanded, the Jews might have said to the Gentiles, you are commanded to receive us, but we are not commanded to receive you; and if the weak had the receiving, they

they should receive the strong; and if the strong had the receiving, they should not keep out the weak; and the text is reinforced with the example of the Son's receiving us unto the glory of God, that as he receiveth Jews, and poor Gentiles, weak and strong, in church-fellowship, or out of church-fellowship; so should they, to the glory of God. And as the Lord Jesus received some, though they held some things more than were commanded, and some things less than were commanded, and as those that were weak and in church-fellowship, so those that were weak and out of church-fellowship; and that not only into mutual affection, but unto fellowship with himself; and so should they, not only receive such as were weak within into mutual affection, but such as were without, both to mutual affection and to church-fellowship: Or else such weak ones as were without, had been excluded by the text. Oh! how is the heart of God the Father and the Son set upon this, to have his children in his house, and in one another's hearts as they are in his, and are born upon the shoulders and breasts of his Son their high priest? And as if all this will not do it, but the devil will divide them still whose work it properly is; *But the God of peace will come in shortly, and bruise Satan under their feet, as in Rom. 16. 20.* And they will agree to be in one house, when they are more of one heart; in the mean time pray as in Rom. 15. 5. *Now the God of patience and consolation grant that we be like-minded one towards another according to Christ Jesus.*

I shall endeavour the answering of some objections, and leave it unto consideration.

Object. Some say, "this bearing, or receiving, were but in things indifferent."

Ans. That eating, or forbearing upon a civil account, are things indifferent, is true: But not when done upon the account of worship, as keeping of

days, and establishing Jewish observations about meats, which by the death of Christ are taken away; and it is not fairly to be imagined the same church at Rome looked so upon them as indifferent; nor that the Lord doth. That it were all alike to him to hold up Jewish observations, or to keep days or no days, right days or wrong days, as indifferent things, which is a great mistake, and no less than to make God's grace little in receiving such: For if it were but in things wherein they had not sinned, it were no great matter for the Lord to receive, and it would have been as good an argument or motive to the church, to say the things were indifferent, as to say the Lord hath received them.

Whereas the text is to set out the riches of grace to the vessels of mercy, as Rom. 9. 15. That as at first he did freely chuse and accept them; so when they fail and miscarry in many things, yea about his worship also, although he be most injured thereby, yet he is first in passing it by, and persuading others to do the like: That as the good Samaritan did in the Old Testament, so our good Samaritan doth in the New, when Priest and Levite pass'd by, pastor and people pass by, yet he will not, but pours in oil, and carries them to his inn, and calls for receiving, and setting it upon his account.

Object. "That this bearing with, and receiving
 " such as are weak in the faith, must be limited to
 " meats, and days, and such like things that had
 " been old Jewish observations, but not unto the
 " being ignorant in, or doubting of any New-Testa-
 " ment institution."

Ans. Where the Lord puts no limitation, men should be wary how they do it, for they must have a command or example, before they can limit this command; for although the Lord took this occasion from their difference about meats and days to
 give

give this command, yet the command is not limited there, no more than Matth. 12. 1, 2, 3, 4, 5, 6, 7. That when they made use of his good law rigorously in the letter, he presently published an act of grace in the 7th verse, and tells them, *Had they known what this meaneth, I will have mercy and not sacrifice, they would not have condemned the guiltless*; as also Matt. 9. 13. *Go learn what this meaneth, I will have mercy and not sacrifice*, which is not to be limited unto what was the present occasion of publishing the command, but observed as a general rule upon all occasions, wherein mercy and sacrifice comes in competition, to shew the Lord will rather have a duty omitted that is due to him, than mercy to his creatures omitted by them. So in the text, when some would not receive such as were weak in the faith, as to matters of practice, the Lord was pleased to publish this act of grace; *Him that is weak in the faith receive you, but not to doubtful disputation*. Now unless it be proved, that no faint can be weak in the faith in any thing but meats and days, or in some Old-Testament observation, and that he ought not to be judged a faint that is weak in the faith as it relates to gospel-institutions, in matters of practice, you cannot limit the text, and you must also prove his weakness such, as that the Lord will not receive him; else the command in the first verse, and the reason or motive in the third verse, will both be in force upon you; viz. *Him that is weak in the faith receive you, or unto you, for God hath received him*.

Object. "But some may object from 1 Cor. 12. 13. *For by one spirit are we all baptized into one body, whether we be Jews or Gentiles*. Some there are that affirm this to be meant of water-baptism, and that particular churches are formed thereby, and all persons are to be admitted and joined unto such churches by water-baptism.

Ans.

Differences in judgement about Water-baptism,

Ans. That the baptism intended in the text is the spirits baptism, and not water-baptism; and that the body the text intends, is not principally the church of Corinth, but all believers, both Jews and Gentiles, being baptized into one mystical body, as Eph. 4. 4. *There is one body and one spirit*, wherein there is set out the uniter and the united; therefore in the third verse they are exhorted to keep the unity of the spirit in the bond of peace. The united are all the faithful in one body; into whom? in the fifth verse, in one Lord Jesus Christ; by what? one faith, one baptism, which *Cannot* be meant of water-baptism; for water-baptism doth not unite all this body, for some of them never had water baptism, and are yet of this body, and by the spirit gathered into one Lord Jesus Christ, Eph. 1. 10. both which are in heaven and in earth, Jew and Gentile, Eph. 2. 16. that he might reconcile both unto God in one body by his cross; the instrument you have in verse. 18. *by one spirit*, Eph. 3. 6. That the Gentiles should be fellow-heirs of the same body, verse 15. *of whom the whole family in heaven and earth is named.* And the reasons of their keeping the unity of the spirit in Eph. 4. 3. is laid down in ver. 4. 5. being one body, one spirit, having one hope, one Lord, one faith, one baptism, whether they were Jews or Gentiles, such as were in heaven or in earth, which *Cannot* be meant of water-baptism, for in that sense they had not all one baptism, nor admitted and united thereby: So in 1 Cor. 12. 13. *For by one spirit we are all baptized into one body, whether Jews or Gentiles, whether we be bond or free, we having been all made to drink into one spirit*; which *Cannot* be meant of water-baptism, in regard all the body of Christ, Jews and Gentiles, bond and free, partook not thereof.

Object. " But Eph. 4. 5. saith, there is but *one baptism* and by what hath been said, if granted,

" *water-*

“ water-baptism will be excluded, or else there is
 “ more baptisms than one.

Ans. It followeth not that because the spirit will have no co-rival, that therefore other things may not be in their places: That because the spirit of God taketh the pre-eminence, therefore other things may not be subservient, 1 John 2. 27. The apostle tells them, *That the anointing which they have received of him, abideth in them; and you need not, saith he, that any man teach you, but as the same anointing teacheth you all things.* By this some may think John excludes the ministry; no such matter, tho’ the Holy Ghost had confirmed and instructed them so in the truth of the gospel, as that they were furnished against seducers in ver. 26. yet you see John goes on still teaching them in many things: As also in Eph. 4. 11, 12, 13. he gave some apostles, some evangelists, some pastors, and teachers, ver. 12. for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; ver. 13. *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.* So in the spirit’s baptism, though it have the pre-eminence, and appropriateth some things, as peculiar to itself, it doth not thereby destroy the use and end of water-baptism, or any other ordinance in its place: for water-baptism is a means to increase grace, and in it and by it sanctification is forwarded, and remission of sins more cleared and witnessed; yet the giving grace, and regenerating and renewing, is the holy Spirit’s peculiar. Consider Tit. 3. 5. *By the washing of regeneration, and renewing of the holy Ghost, Baptism being the outward sign of the inward graces wrought by the spirit, a representation or figure, as in 1 Pet. 3. 21. The like figure whereunto Baptism doth now also save us, not the putting away of the filth of the flesh,*

flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ, not excluding water-baptism; but shewing, That the spiritual part is chiefly to be looked at: tho' such as slight water-baptism, as the Pharisees and Lawyers did, Luke 7. 30. reject the counsel of God against themselves not being baptized: And such as would set water-baptism in the spirit's place, exalt a duty against the deity and dignity of the Spirit, and do give the glory due unto him, as God blessed for ever, unto a duty.

By which mistake of setting up water-baptism in the spirit's place, and assigning it a work which was never appointed unto it: of forming the body of Christ, either in general; as in 1 Cor. 12. 13. Eph. 4. 5. or as to particular churches of Christ, we may see the fruit, that instead of being the means of uniting as the Spirit doth, that it hath not only rent his seamless coat, but divided his body which he hath purchased with his own blood, and opposed that great design of Father, Son, and Spirit, in uniting poor saints, thereby pulling in pieces what the Spirit hath put together. *Him that is weak in the faith receive you, for God hath received him; being such as the Spirit had baptized and admitted of the body of Christ, he would have his churches receive them also: whose baptism is the only baptism, and so is called the one baptism: Therefore consider, whether such a practice hath a commanded or an example, that persons must be joyned into church fellowship by water-baptism; for John baptized many, yet he did not baptize some into one church, and some into another, nor all into one church (as the church of Rome doth); And into what church did Philip baptize the eunuch, or the apostle the jaylor and his house; And all the rest they baptized, were they not left free to joyn themselves for their convenience and edification? All which I leave to consideration. I might*

have

have named some inconveniences, if not absurdities that would follow the assertion: As to father the mistakes of the baptizers on the Spirit's act, who is not mistaken in any he baptizeth; no false brethren creep in unawares into the mystical body by him; and also how this manner of forming churches would suit a country, where many are converted, and willing to be baptized; but there being no church to be baptized into, how shall such a church-state begin? The first must be baptized into no church, and the rest into him as the church, or the work stand still for want of a church.

Object. "But God is a God of order, and hath ordained order in all the churches of Christ; and for to receive one that holds the baptism he had in his infancy, there is no command nor example for, and by the same rule children will be brought in to be church members."

Ans. That God is a God of order, and hath ordained orders in all the churches of Christ is true; and that this is one of the orders to receive him that is weak in the faith, is as true. And though there be no example or command, in so many words receive such an one that holds the baptism he had in his infancy, nor to reject such a one; but there is a command to receive him that is weak in the faith, without limitation, and it is like this might not be a doubt in those days, and so not spoken of in particular.

But the Lord provides a remedy for all times in the text, *Him that is weak in the faith, receive you*; for else receiving would not be upon the account of faintship; but upon knowing and doing all things according to rule and order, and that must be perfectly, else for to deny any thing, or to affirm too much is disorderly, and would hinder receiving; but the Lord deals not so with his people, but accounts love the fulfilling of the law, though they be ignorant in many things both as to knowing and

doing; and receives them into communion and fellowship with himself, and would have others do the same also: and if he would have so much bearing in apostle's days, when they had infallible helps to expound truths unto them, much more now, the church hath been so long in the wilderness and in captivity, and not that his people should be driven away in the dark day, though they are sick and weak, Ezek. 34. 16, 21. And that it should be supposed such tenderneſs would bring in children in age to be church-members, yea, and welcome, if any body could prove them in the faith, though never so weak; for the text is, *Him that is weak in the faith, receive you*: it is not he, and his wife, and children, unless it can be proved they are in the faith.

Object. "By this, some ordinances may be lost or omitted, and is it to be supposed the Lord would suffer any of his ordinances to be lost or omitted in the Old or New Testament, or the right use of them, and yet own such for true churches, and what reason can there be for it?"

Ans. The Lord hath suffered some ordinances to be omitted and lost in the Old Testament, and yet owned the church. Though circumcision were omitted in the wilderness, yet he owned them to be his church, Acts 7. 38. and many of the ordinances were lost in the captivity: See Ainsworth upon Exod. 28. 30, &c. which shewed what the high-priest was to put on, and were not to be omitted upon pain of death, as the Urim and Thummim, yet being lost, and several other ordinances, the ark, with the mercy-seat and cherubims, the fire from heaven, the majesty and divine presence, &c. yet he owns the second temple, though short of the first, and filled it with his glory, and honoured it with his Son, being a member and a minister therein, Mal. 3. 1. *The Lord whom you seek will suddenly come to his temple*: So in the New Testament, since their wilderness condition, and
great

great and long captivity, there is some darkness and doubts, and want of light in the best of the Lord's people, in many of his ordinances, and that for several ages; and yet how hath the Lord owned them for his churches, wherein he is to have *Glory and praise throughout all ages?* Eph. 3. 21. And so should we own them, *unless we will condemn the generation of the just.* It must be confessed, That if exact practice be required, and clearness in gospel institutions before communion; who dare be so bold as to say his hands are clean, and that he hath done all the Lord's commands, as to institutions in his worship? and must not confess the change of times doth necessitate some variation, if not alteration, either in the matter or manner of things according to primitive practice; yet owned for true churches, and received as visible saints, though ignorant either wholly, or in great measure, in laying on of hands, singing, washing of feet, and anointing with oil, in the gifts of the Spirit, which is the Urim and Thummim of the gospel: And it cannot be proved, that the churches were so ignorant in the primitive times, nor yet that such were received into fellowship; yet now herein it is thought meet there should be bearing, and why not in baptism, especially in such as own it for an ordinance, though in some things miss it, and do yet shew their love unto it, and unto the Lord, and unto his law therein, that they could be willing to die for it rather than to deny it, and to be baptized in their blood; which sheweth, they hold it in conscience their duty, while they have further light from above, and are willing to hear and obey as far as they know, though weak in the faith, as to clearness in gospel institutions; surely the text is on their side, or else it will exclude all the former, *Him that is weak in the faith receive you, but not to doubtful disputations,* Rom. 14. 5. Let every man be fully persuaded in his own mind, and such the Lord hath received. As

Differences in judgement about Water-baptism,

As to the query, "What reason is there, why the Lord should suffer any of his ordinances to be lost?"

Ans. If there were no reason to be shewn, it should teach us silence, for he doth nothing without the highest reason; and there doth appear some reasons in the Old-Testament, why those ordinances of Urim and Thummim, &c. were suffered to be lost in the captivity, that they might long and look for the Lord Jesus, the priest, that was to stand up with Urim and Thummim, Ezra 2. 63.; Neh. 7. 65. which the Lord by this puts them upon the hoping for, and to be in the expectation of so great a mercy, which was the promise of the Old-Testament, and all the churches losses in the New-Testament: By all the dark night of ignorance she hath been in, and long captivity she hath been under, and in her wandering wilderness state, wherein she hath rather been fed with manna from heaven, than by men upon earth; and after all her crosses and losses, the Lord lets light break in by degrees, and deliverance by little and little; and *she is coming out of the wilderness leaning upon her beloved; and the Lord hath given the valley of Achor for a door of hope, that ere long she may receive the promise of the gospel richly, by the Spirit, to be poured upon us from on high, Isa. 32. 15. and the wilderness be a fruitful field, and the fruitful field become a forest, and then the Lord will take away the covering cast over all people, Isa. 25. 7. and the vail that is spread over all nations; Isa. 11. 9. For the earth shall be filled with the knowledge of the Lord, as the waters cover the sea, verse 13. Then Ephraim shall not envy Judah, and Judah shall not vex Ephraim. Thus will the God of peace bruise Satan under-foot shortly; and one reason why the Lord may suffer all this darkness and differences that have been, and yet are, is, that we might long and look*

for

for this blessed promise of the gospel, the pourings out of the Spirit.

Object. "But many authors do judge, that the weak and strong were all in church-fellowship before, and that the receiving Rom. 14. 1. was but into mutual affection."

Ans. It ought to be seriously weighed how any differ from so many worthy authors, is confessed, to whom the world is so much beholden for their help in many things; but it would be of dangerous consequence to take all for granted they say, and unlike the noble Bereans, Acts 17. 11. Though they had some infallible teachers, yet they took not their words or doctrine upon trust; and there may be more ground to question expositors on this text, in regard their principles necessitate them to judge that the sense; for if it be in their judgements a duty to compel all to come in, and to receive all, and their children, they must needs judge by that text, they were all of the church, and in fellowship, before their scrupling meats and days, because that is an act of grown persons at years of discretion; and therefore the receiving is judged by them to be only into mutual affection, for it is impossible for them to hold their opinion, and judge otherwise of the text; for in baptism, they judge infants should be received into church-fellowship; and then scrupling meats and days must needs be after joining. Their judgements might as well be taken, that it is a duty to baptize infants, as that they can judge of this text rightly, and hold their practice.

Object. "But no uncircumcised person was to eat the passover, Exod. 12. And doth not the Lord as well require the sign of baptism now, as of circumcision then? and is there not like reason for it?"

Ans. The Lord, in the Old Testament, expressly commanded no uncircumcised person should eat the passover,

passover, Exod. 12. 28. and in Ezek. 34. 9. that no stranger, uncircumcised in heart, or uncircumcised in flesh, should enter into his sanctuary: And had the Lord commanded, that no unbaptized person should enter into his churches, it had been clear: And no doubt, Christ was as faithful as a Son in all his house, as Moses was as a servant; and although there had been but little reason, if the Lord had commanded it so to be, yet in God's worship we must not make the likeness of any thing in our reason, but the will of God, the ground of duty; for upon such a foundation some would build the baptizing of infants, because it would be like unto circumcision, and so break the second commandment, in making the likeness of things of their own contrivance, of force with institutions in the worship of God.

The most that I think can be said is, That we have no gospel example for receiving without baptism, or rejecting any for want of it: Therefore it is desired, what hath been said may be considered, lest while we look for an example, we do not overlook a command upon a mistake, supposing that they were all in church-fellowship before; whereas the text saith not so, but, *Him that is weak in the faith receive you, or unto you.*

We may see also how the Lord proceeds under the law, though he accounts those things that were done contrary to his law, sinful, though done ignorantly; yet never required the offender to offer sacrifice till he knew thereof, Lev. 5. 5. compared with 15, and 16 verses. And that may be a man's own sin through his ignorance: that though it may be another's duty to endeavour to inform him in, yet not thereupon to keep him out of his Father's house; for surely the Lord would not have any of his children kept out, without we have a word for it. And though they scruple some meats in their Father's house, yet it may be dangerous for the
stronger

stronger children to deny them all the rest of the dainties therein, till the weak and sick can eat strong meat; whereas Peter had meat for one, and milk for another; and Peter must feed the poor lambs as well as the sheep; and if others will not do it, the great Shepherd will come ere long and look up what hath been driven away, Ezek. 34. 4, 11.; Isa. 40. 11. *He will feed his flock like a shepherd; he shall gather the lambs into his bosom, and gently lead those that are with young.*

Peaceable

Peaceable Principles, and true!

O R,

A brief Answer to Mr Danvers's and Mr Paul's books, against my *Confession of Faith*, and *Differences in Judgement about Water-baptism, no bar to Communion.*

Wherein their scriptureless notions are overthrown, and my Peaceable Principles still maintained.

Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men; Psal. lviii. 1.

S I R,

I Have received and considered your short reply to my *Differences in judgement about Water-baptism no bar to Communion*; and observe, that you touch not the argument at all; but rather labour what you can, and beyond what you ought, to throw odiums upon your brother for reproving you for your error; viz. "That those believers that have been baptized after confession of faith made by themselves, ought and are in duty bound to exclude from their church-fellowship, and communion at the table of the Lord, those of their holy brethren that have not been so baptized." This is your error; error, I call it, because it is not founded upon the word, but a mere human device; for although I do not deny, but acknowledge, that baptism is God's ordinance; yet I have denied, that baptism was ever ordained of God to be a wall of division

division between the holy and the holy; the holy that are, and the holy that are not so baptized with water as we. You, on the contrary, both by doctrine and practice assert that it is; and therefore do separate yourselves from all your brethren that in that matter differ from you; accounting them, notwithstanding their saving faith and holy lives, not fitly qualified for church-communion, and all because they have not been, as you, baptized: Further, you count their communion among themselves unlawful, and therefore unwarrantable; and have concluded, "They are joined to idols, and

Your reflections,
p. 7.

"that they ought not to be shewed the pattern of the house of God, until they be ashamed of their sprinkling in their infancy, and accept of and receive baptism as you". Yea, you count them as they stand, not the churches of God; saying, We have no such custom, nor the churches of God.

p. 34.

At this I have called for your proofs, the which you have attempted to produce; but in conclusion have shewed none other, but, "That the primitive churches had those they received, baptized before so received."

p. 26.

I have told you, that this, though it were granted, cometh not up to the question; "For we ask not, whether they were so baptized? But, whether you find a word in the Bible that justifieth your concluding that it is your duty to exclude those of your holy brethren that have not been so baptized?" From this you cry out, that I take up the arguments of them that plead for infant-baptism: I answer, I take up no other argument but your own, viz. "That there being no precept, precedent nor example in all the scripture, for our excluding our holy brethren that differ in this point from us, therefore we ought not to dare to do it," But contrariwise to receive them; because God hath given us sufficient proof that himself hath received them, whose example

p. 41.

in this case he hath commanded us to follow, Rom. 14. 15.

This might serve for an answer to your reply. But because, perhaps, should I thus conclude, some might make an ill use of my brevity; I shall therefore briefly step after you, and examine your short reply; at least, where shew of argument is.

Your first five pages are spent to prove me either proud or a liar; for inserting in the title-page of my *Differences*, &c. that your book was written by the Baptist, or brethren of your way.

* If un- In answer to which; who so * readeth your second
byassed. your fifth and sixth questions to me, may not perhaps be easily persuaded to the contrary; but the two last in your reply, are omitted by you: whether for brevities sake, or because you were conscious to yourself, that the sight of them would overthrow your insinuations, I leave to the sober to judge. But put the case I had failed herein, doth this warrant your unlawful practice?

You ask me next, "How long 'tis since I was a Baptist?" and then add, "'Tis an ill bird that bewrays his own nest.

Ans. I must tell you (avoiding your slovenly language) I know none to whom that title is so proper as to the disciples of John. And since you would know by what name I would be distinguished from others; I tell you, I would be, and hope I am, a Christian; and chuse, if God should count me worthy, to be called a christian, a believer, or other such name which is approved by the holy Ghost. And as for those factious titles of Anabaptists, Independents, Presbyterians, or the like, I conclude, that they came neither from Jerusalem, nor Antioch, but rather from Hell and Babylon, for they naturally tend to divisions, you may know them by their fruits,

Acts II.
26.

Next, "you tell us of your goodly harmony in London; or of the amicable Christian correspondence

" dency

dency betwixt those of divers persuasions there,
 "until my turbulent and mutineering Spirit got
 "up."

Ans. The cause of my writing, I told you,
 which you have neither disapproved in whole, nor
 in part. And now I ask what kind of Christian
 correspondence you have with them? Is it such as
 relateth to church-communion; or such only as
 you are commanded to have with every brother
 that walketh disorderly, that they may be ashamed
 of their church-communion, which you condemn?
 if so, your great flourish will add no praise
 to them; and why they should glory in a correspondence
 with them as Christians, who yet count them
 under such deadly sin, which will not by any
 means, as they now stand, suffer you to admit
 them to their father's table, to me is not easie to
 believe.

Farther, Your Christian correspondence (as you
 call it) will not keep you now and then, from
 fingering some of their members from them; nor
 from teaching them that you so take away, to
 judge and condemn them that are left behind:
 Now who boasteth in this besides yourself, I know
 not.

Touching Mr Jesse's judgment in the case in
 hand, you know it condemneth your practice; and
 since in your first, you have called for an author's
 testimony, I have presented you with one, whose
 arguments you have not condemned.

For your insinuating my abusive and unworthy
 behaviour, as the cause of the brethrens attempt-
 ing to break our Christian communion; it is not only
 false, but ridiculous; false; for they have attempt-
 ed to make me also one of their disciples, and sent
 to * me, and for me for that purpose. Besides, *This attempt*
 it is ridiculous; surely their pretended order, and *began a*
 as they call it, our disorder, was the cause; or they *bove 16*
 must render themselves very malicious, to seek the *years a*
 go.

overthrow of a whole congregation, for (if it had been so) the unworthy behaviour of one.

Now, since you tell me, p. 9. "That Mr Kiffin
"had no need of my forgiveness for the wrong
"he hath done me in his epistle.

I ask, did he tell you so? But let it lie as it doth; I will at this time turn his argument upon him, and desire his direct answer: "There being no
"precept, precedent or example for Mr Kiffin to
"exclude his holy brethren from Christian com-
"munion that differ with him about baptism, he
"ought not to do it; but there is neither precept,
"precedent, nor example; therefore, &c.

You blame me for writing his name at length: but I know he is not ashamed of his name: and for you, though at the remotest rate, to insinuate it, must needs be damage to him.

Your artificial squibbing suggestions to the world about myself, imprisonment, and the like, I freely bind unto me as an ornament among the rest of my reproaches, till the Lord shall wipe them off at his coming. But they are no argument that you have a word that binds you to exclude the holy brethren communion.

Now what if (as you suggest) the sober Dr Owen, though he told me and others at first, he would write an epistle to my book, yet waved it afterwards; this is also to my advantage; because it was through the earnest solicitations of several of you that at that time stopped his hand: and perhaps, 'twas more for the glory of God, that truth should go naked into the world, than as seconded by so mighty an armour-bearer as he.

You tell me also, that some of the sober Independents have shewed dislike to my writing on this subject: what then? If I should also say, as I can without lying, that several of the baptists have wished yours burnt before it had come to light; is your book ever the worse for that?

In p. 13. "You tell us, you meddle not with
" Presbyterians, Independents, Mixed Communi-
" onists (a new name) but are for liberty for all
" according to their light."

Ans. I ask then, suppose an holy man of God,
that differeth from you, as those above named do,
in the manner of water-baptism; I say, suppose
such an one should desire communion with you,
yet abiding by his own light, as to the thing in
question, would you receive him to fellowship? If
no, do you not dissemble?

But you add, "If unbaptized believers do not
" walk with us, they may walk with them with
" whom they are better agreed."

Ans. Then it seems you do but flatter them.
You are not, for all you pretend to give them their
liberty, agreed they should have it with you: thus
do the Papists give the Protestants their liberty,
because they can neither will nor chuse.

Again, But do you not follow them with cla-
mours and out-cries, that their communion even
amongst themselves, is unwarrantable? Now how
then do you give them their liberty? Nay, do not
even these things declare that you would take it
away if you could?

"For the time that I have been a baptist (say
" you) I do not remember that ever I knew, that
" one unbaptized person did so much as offer him-
" self to us for church-fellowship."

Ans. This is no proof of your love to your
brethren; but rather an argument that your rigid-
ness was from that day to this so apparent, that
those good souls despaired to make such attempts;
we know they have done it elsewhere, where they
hoped to meet with encouragement.

In p. 14. You seem to retract your denial of
baptism to be the initiating ordinance. And indeed
Mr. Danvers told me, that you must retract that
opinion, and that he had or would speak to you to
do

do it; yet by some it is still so acknowledged to be; and in particular, by your great helper Mr Denne, *Denne's* truthout who strives to maintain it by several arguments; weigh- but your denial may be a sufficient confutation to ingg&c. him; so I leave you together to agree about it and p. 26. conclude you have overthrown him.

*Treatise
of bap-
tism.*

But it seems though you do not now own it to be the inlet into a particular church; yet (as you tell us in p. 14. of your last) "you never denied" that baptism doth not make a believer a member "of the universal, orderly, church-visible." And in this Mr Danvers and you agree. "Persons enter into the visible church thereby," saith he.

Ans. Universal, that is the whole church; This word now comprehendeth all the parts of it, even from Adam to the very world's end, whether in heaven or earth. &c. Now that baptism makes a man a member of this church, I do not yet believe, nor can you shew me why I should.

2. The universal, orderly church: what church this should be (if by orderly, you mean harmony or agreement in the outward parts of worship) I do not understand neither.

And yet thus you should mean, because you add the word Visible to all at the last; the universal, orderly, visible church. Now I would yet learn of this brother where this church is; for if it be visible, he can tell and also shew it. But to be short, there is no such church: the universal church cannot be visible; a great part of that vast body being already in heaven, and a great part as yet (perhaps) unborn.

But if he should mean by universal, the whole of that part of this church that is on earth, then neither is it visible nor orderly. 1. Not visible; for the part remains always to the best man's eye utterly invisible.

2. This church is not orderly; that is, hath not harmony in its outward and visible parts of worship;

ship; some parts opposing and contradicting the other most severely. Yea, would it be uncharitable to believe, that some of the members of this body could willingly die in opposing that which others of the members hold to be a truth of Christ? As for instance at home; could not some of those called baptists, die in opposing infant baptism? And again, some of them that are for infant-baptism, die for that as a truth? Here therefore is no order, but an evident contradiction; and that too in such parts of worship, as both count visible parts of worship indeed.

So then by universal, orderly, visible church, this brother must mean those of the saints only, that have been, or are baptized as we; this is clear, because baptism (saith he) maketh a believer a member of this church: his meaning then is, that there is an universal, orderly, visible church, and they alone are the Baptists; and that every one that is baptized, is by that made a member of the universal, orderly, visible church of Baptists, and that the whole number of the rest of Saints are utterly excluded.

But now if other men should do as this man, how many universal churches should we have? An universal, orderly, visible church of Independents; an universal, orderly, visible church of Presbyterians, and the like. And who of them, if as much confused in their notions as this brother, might not (they judging by their own light) contend for their universal church, as he for his? But they have more wit.

But suppose that this unheard-of fictitious church were the only true universal church; yet whoever they baptize, must be a visible saint first; and if a visible saint, then a visible member of Christ; and if so, then a visible member of his body, which is the church, before they be baptized; now he which is a visible member of the church already, that
which

Act. 8.

37. & 19.

17. & 16.

33.

which hath so made him, hath prevented all those claims that by any may be made or imputed to this or that ordinance to make him so. His visibility is already; he is already a visible member of the body of Christ, and after that baptized. His baptism then neither makes him a member, nor visible member, of the body of Jesus Christ.

p. 4. of your first. You go on, "That I said it was consent that makes persons members of particular churches is true."

Ans. But that it is consent and nothing else, consent without faith, &c. is false. Your after-endavour to heal your unsound saying, will do you no good; Faith gives being to, as well as probation for membership.

*Your
reflections,*

p. 9.

What you say now of the epistles that they were written to particular saints, and those too out of churches as well as in, I always believed: but in your first you were pleased to say, "You were one of them that objected against our proofs out of the epistles, because they were written to particular churches (intending these baptized) and that they were written to other saints, would be hard for me to prove:" but you do well to give way to the truth.

What I said about baptism's being a pest, take my words as they lie, and I stand still thereto; "Knowing that Satan can make any of God's ordinances a pest and plague to his people, even baptism, the Lord's table, and the holy scriptures; yea, the ministers also of Jesus Christ may be suffered to abuse them, and wrench them out of their place." Wherefore I pray, if you write again, either consent to, or deny this position, before you proceed in your out-cry.

But I must still continue to tell you, tho' you love not to hear thereof: that supposing your opinion hath hold of your conscience, if you might have your will, you would make inroads and out-roads too, in all the churches that are not as you

in the land. You reckon that church-privileges belong not to them who are not baptized as we; saying, "How can we take these privileges from them before they have them? we keep them from a disorderly practice of ordinances, especially among ourselves;" intimating you do what you can also among others: and he that shall judge those he walketh not with, or, say as you, that "they like Ephraim, are joined to an idol, and ought to repent and be ashamed of that idol before they be shewed the pattern of the house;" and then shall back all with the citation of a text; doth it either in jest or in earnest; if in jest, it is abominable; if in earnest, his conscience is engaged; and being engaged, it putteth him upon doing what he can to extirpate the thing he counteth idolatrous and abominable out of the churches abroad, as well as that he stands in relation unto. This being thus, 'tis reasonable to conclude, you want not an heart, but opportunity for your inroads and outroads among them:

Touching those five things I mentioned in my second; you should not have counted they were found no where, because not found under that head which I mention: and now lest you should miss them again, I will present you with them here.

1. Baptism is not the initiating ordinance.
2. That though it was, the case may so fall out, that members might be received without it.
3. That baptism makes no man a visible saint.
4. That faith, and a life becoming the ten commandments, should be the chief and most solid argument with churches to receive to fellowship.
5. That circumcision in the flesh was a type of circumcision in the heart, and not of water-baptism.

To these you should have given fair answers, then you had done like a workman.

Now we are come to p. 22, and 23. of yours; where you labour to insinuate, "That a transgression against a positive precept, respecting institut-

"ed worship, hath been punished with the utmost severity that God hath executed against men, on record, on this side hell."

Ans. Mr Danvers says, "That to transgress a positive precept respecting worship, is a breach of the first and second commandment." If so, then 'tis for the breach of them, that these severe rebukes befall the sons of men.

2. But you instance the case of Adam his eating the forbidden fruit; yet to no great purpose. Adam's first transgression was, that he violated the law that was written in his heart; in that he hearkened to the tempting voice of his wife; and after, because he did eat of the tree: he was bad then before he did eat of the tree; which badness was infused over his whole nature; and then he bare this evil fruit of eating things that God hath forbidden. *Either make the tree good, and his fruit good; or the tree bad, and his fruit bad: men must be bad, ere they do evil; and good, ere they do good.*

Gen. 3. Again, Which was the greatest judgment, to be defiled and depraved, or to be put out of paradise, do you in your next determine.

Mat. 7.
17.
Luke 6.
43. 44.

But as to the matter in hand, "What positive precept do they transgress that will not reject him that God bids us receive," if he want light in baptism.

As for my calling for scripture to prove it lawful thus to exclude them; blame me for it no more; verily I still must do it; and had you but one to give, I had had it long before this. But you wonder I should ask for a scripture to prove a negative.

Ans. Are you at that door, my brother? If a drunkard, a swearer, or whoremonger should desire communion with you, and upon your refusal, demand your grounds; would you think his demands such you ought not to answer? would you not readily give him by scores? So doubtless would you deal with us, but that in this you are without the lids of the bible.

2. But

2. But again, you have acted as those that must produce a positive rule. You count it your duty, a part of your obedience to God, to keep those out of church-fellowship that are not baptized as you. I then demand what precept bids you do this? where are you commanded to do it.

You object, that in Eph. 4. and 1 Cor. 12. is not meant of spirit-baptism: but Mr. Jesse says it is not, cannot be the baptism with water; and you have not at all refuted him.

And now for the church in the wilderness; you thought, as you say, I would have answered myself in the thing; but yet I have not, neither have you. But let us see what you urge for an answer.

1. Say you "though God dispensed with their *Gen. 17.* obedience to circumcision in that time, it follows *Exod.* not that you or I should dispense with the ordinance of water-baptism now."

Ans. God commanded it, and made it the initiating ordinance to church-communion. But Moses, and Aaron, and Joshua, and the elders of Israel dispensed with it for forty years; therefore the dispensing with it was ministerial, and that with God's allowance, as you affirm. Now if they might dispense with circumcision, though the initiating ordinance; why may not we receive God's holy ones into fellowship, since we are not forbidden it, but commanded; yea, why should we make water-baptism, which God never ordained to that end, a bar to shut out and let in to church-communion?

2. You ask, "Was circumcision dispensed with for want of light, it being plainly commanded?"

Ans. Whatever was the cause, want of light is as great a cause: And that it must necessarily follow, they must needs see it, because commanded, favours too much of a tang of free-will, or of the sufficiency of our understanding, and intrencheth too hard on the glory of the Holy Ghost; whose work it is to bring all things to our remembrance, *John 14.* whatsoever Christ hath said to us. 26.

S f 2

3. You

3. You ask, "Cannot you give yourself a reason, that their moving, travelling state, made them incapable, and that God was merciful? can the same Reason, or any thing like it, for refusing baptism, be given now?"

Ans. I cannot give my self this reason, nor can you by it give me any satisfaction.

First, Because their travelling state could not hinder; if you consider, that they might, and doubtless did lie still in one place years together.

1. They were forty years going from Egypt to Canaan; and they had but forty two journeys thither.

2. They at times went several of these journeys in one and the same year. They went (as I take it), eleven of them by the end of the third month after they came out of the land of Egypt. Compare Exod. 19. 1. with Numb. 33. 15.

Numb.
33. 38.
&c.

3. Again, in the fortieth year, we find them in mount Hor, where Aaron died, and was buried. Now that was the year they went into Canaan; and in that year they had nine journeys more, or ten, by that they got over Jordan. Here then were twenty journeys in less than an year and an half. Divide then the rest of the time to the rest of the journeys, and they had above thirty eight years to go their two and twenty journeys in. And how this should be such a travelling moving state, as that it should hinder their keeping this ordinance in its season, viz. "to circumcise their children the eighth day;" especially considering, to circumcise them in their childhood, as they were born, might be with more security, than to let them live while they were men, I see not.

If you should think that their wars in the wilderness might hinder them; I answer, They had, for ought I can discern, ten times as much fighting in the land of Canaan, where they were circumcised, as in the wilderness where they were

not

not. And if carnal or outward safety had been the argument, doubtless they would not have circumcised themselves in the sight (as it were), of one and thirty kings; I say, they would not have circumcised their six hundred thousand warriors, and have laid them open to the attempts and dangers of their enemies. No such thing therefore, as you are pleased to suggest, was the cause of their not being as yet circumcised.

*Josh. 5.
chap. 12.*

Fourthly, "An extraordinary instance to be brought into a standing rule, are no parallels." That's the sum of your fourth.

Ans. The rule was ordinary; which was circumcision; the laying aside of this rule became as ordinary, so long a time as forty years, and in the whole church also. But this is a poor shift, to have nothing to say, but that the case was extraordinary, when it was not.

But you ask, "Might they do so when they came into Canaan?"

Ans. No, no. No more shall we do as we do now, *when that which is perfect is come.*

You add, "Because the church in the wilderness, could not come by ordinances, &c. therefore when they may be come at, we need not practise them."

Rev. 12.

Ans. No body told you so. But are you out of that wilderness mentioned, Rev. 12? Is Antichrist down and dead to ought but your faith? Or are we only out of that Egyptian darkness, that in baptism have got the start of our brethren? For shame be silent: yourselves are yet under so great a cloud, as to imagine to yourselves a rule of practice not found in the bible; that is, "to count it a sin to receive your holy brethren, tho' not forbidden, but commanded to do it."

*Rom. 14.
chap. 15.*

Your great flourish against my fourth argument, I leave to them that can judge of the weight of your words; as also what you say of the fifth or sixth.

For

For the instance I give you of Aaron, David and Hezekiah, who did things not commanded, and that about holy matters, and yet were held excusable; you, nor yet your abettors for you, can by any means overthrow. Aaron transgressed the commandment; David did what was not lawful; and they in Hezekiah's time did eat the passover otherwise than it was written. But here I perceive the shoe pincheth; which makes you glad of Mr Denne's evasion for help. At this also Mr Danvers (but you to no purpose) cries out, charging me with asserting, "that ignorance absolves from sin of omission and commission." But, Sirs, fairly take from me the texts, with others that I can urge; and then begin to accuse.

Levit. 6.
26 chap.
10. 18.
Mat. 12.
3. 4.
2 Chron.
30. 18.
p. 29.

You have healed your suggestion of unwritten verities poorly. But any shift to shift off the force of truth. After the same manner also, you have helped your asserting, "That you neither keep out, nor cast out from the church, if baptized, such as come unprepared to the supper, and other solemn appointments." Let us leave yours and mine to the pondering of wiser men.

p. 31.

My seventh argument (as I said) you have not so much as touched; nor the ten in that one, but only derided at the ten. But we will shew them to the reader.

Col. 3.
14.

1. Love, which above all other things we are commanded to put on, is much more worth than to break about baptism.

2. Love is more discovered, when we receive for the sake of Christ and grace, than when we refuse for want of water.

3. The church at Colosse was charged to receive and forbear the saints, because they were new creatures.

4. Some saints were in the church at Jerusalem that opposed the preaching of salvation to the Gentiles, and yet retain their membership.

5. Divisions and distinctions among saints are of

later

Peaceable principles and true.

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later date than election, and the signs of that; and therefore should give place. *John 13: 35.*

6. It is love, not baptism, that discovereth us to the world to be Christ's disciples; *John 13: 35.*

7. It is love that is the undoubted character of our interest in, and fellowship with Christ.

8. Fellowship with Christ is sufficient to invite to, and the new creature the great rule of our fellowship with Christ. *Gal. 6. 16. Phil. 3.*

9. Love is the fulfilling of the law; wherefore he that hath it is accepted with God, and ought to be approved of men; but he fulfils it not, who judgeth and setteth at nought his brother. *1 John 1: 2. Rom. 12.*

10. Love is sometimes more seen and shewed in forbearing to urge and press what we know, than in publishing and imposing; *John 16. 12.; 1 Cor. 3. 1, 2.*

11. When we attempt to force our brother beyond his light, or to break his heart with grief, to trust him beyond his faith, or bar him from his privileges, how can we say, I love? *James 4. 11. John 16. 12. 1 Cor. 3. 1, 2.*

12. To make that the door to communion which God hath not; to make that the including, excluding charter, the bar, bounds, and rule of communion, is for want of love.

Here are two into the bargain.

If any of these, Sir, please you not in this dress, give me a word, and I shall, as well as my wit will serve, give you them in a syllogistical mode.

Now, that you say (practically), "for some speak with their feet," (their walking), that water is above love, and all other things, is evident; because have they all but water, you refuse them for want of that; yea, and will be so hardy, though without God's word, to refuse communion with them. *Prov. 6. 13. p. 32.*

In our discourse about the carnality that was the cause of the divisions that were at Corinth, you ask, Who must the charge of carnality fall upon; them that defend, or them that oppose the truth? *p. 33.*

Ans.

Ans. Perhaps on both; but besure upon them that oppose; "wherefore look you to yourselves, who, without any command of God to warrant you, exclude your brother from communion; your brother whom God hath commanded you to receive."

My ninth argument you make yourself merry with in the beginning; but why do you by and by so cut, and hack, and cast it as it were in the fire? These seventeen absurdities you can by no means avoid. For if you have not, as indeed you have not, (though you mock me for speaking a word in Latin), one word of God that commands you to shut out your brethren, for want of water-baptism; from your communion; I say, if you have not one word of God to make this a duty to you, then unavoidably,

1. You do it by a spirit of persecution.
2. With more respect to a form, than the spirit and power of godliness.
3. This also makes laws where God makes none, and is to be wise above what is written.
4. It is a directing the Spirit of the Lord.
5. And bindeth all men's consciences to our light and opinion.
6. It taketh away the children's bread.
7. And withholdeth from them the increase of faith.
8. It tendeth to make wicked the hearts of weak Christians.
9. It tendeth to harden the hearts of the wicked.
10. It setteth open a door to all temptations.
11. It tempteth the devil to fall upon them that are alone.
12. It is the nursery of all vain janglings.
13. It occasioneth the world to reproach us.
14. It holdeth staggering consciences in doubt of the right ways of the Lord.
15. It abuseth the holy scriptures.
16. It is a prop to Antichrist.

17. And giveth occasion to many to turn aside to most dangerous errors.

And though the last is so abhorred by you, that you cannot contain yourselves when you read it; yet do I affirm, as I did in my first, (p. 116.); "That to exclude Christians from church-communion, and to debar them their heaven-born privileges, for the want of that which God never yet made a wall of division between us; did, and doth, and will, prevail with God to send those judgments we have, or may hereafter feel." Like me yet as you will.

I come next to what you have said in justification of your fourteen arguments. "Such as they were" (say you) I am willing to stand by them: what "I have offered, I have offered modestly, according to the utmost light I had into those scriptures upon which they are bottomed; having not arrived unto such a peremptory way of dictatorship, as what I render must be taken for laws binding to others in faith and practice; and therefore express myself by suppositions, strong presumptions, and fair-seeming conclusions, from the premises."

Ans. Your arguments, as you truly say, are builded upon, or drawn from suppositions and presumptions; and all because you want for your help the words of the holy scripture. And let the reader note: for as I have often called for the word, but as yet could never get it, because you have it not, neither in precept, precedent, nor example; therefore come you forth with your seeming imports and presumptions.

The judicious reader will see in this last, that not only here, but in other places, what poor shifts you are driven to, to keep your pen going.

But, Sir, since you are not peremptory in your proof, how came you to be so absolute in your practice? For, notwithstanding all your seeming modesty, you will neither grant these communion with

T t

you,

you, nor allow their communion among themselves, that turn aside from your seeming imports, and that go not with you in your strong presumptions, You must not, you dare not, lest you countenance their idolatry, *and nourish them up in sin*; they live in the breach of gospel-order, and Ephraim like are joined to an idol. And as for your love, it amounts to this, you deal with them, and withdraw from them; and all because of some strong presumptions and suppositions.

But you tell me, "I use the arguments of the " Pædo-Baptist, *viz.* But where are infants for-
" bidden to be baptized?"

But I ingenuously tell you, I know not what *Pædo* means; and how then should I know his arguments?

2. I take no man's argument but Mr K's, (I must not name him father); I say I take no man's argument but his; now, *viz.* "That there being no
" precept, precedent, or example, for you to shut
" your holy brethren out of church-communion, therefore you should not do it." That you have no command to do it, is clear; and you must of necessity grant it. Now where there is no precept for a foundation, it is not what you by all your reasonings can suggest, can deliver you from the guilt of adding to his word.

Are you commanded to reject them; If yea, where is it? If nay, for shame be silent.

"Let us say what we will (say you) for our own-practice, unless we bring positive scriptures that yours is forbidden, though no where written, you will be as a man in a rage without it, and would have it thought you go away with the garland."

Ans. 1. I am not in a rage, but contend with you earnestly for the truth. And say what you will or can, though with much more squibbling, frumps, and taunts, than hitherto you have mixed your writing with, scripture, scripture, we cry still. And it is a bad sign that your cause is naught, when you snap and snarl because I call for scripture.

2. Had

2. Had you a scripture for this practice, that you ought to keep your brethren out of communion for want of water-baptism, I had done; but you are left of the word of God, and confess it.

3. And as you have not a text that justifies your own, so neither that condemns our holy and Christian communion; we are commanded also *to receive him that is weak in the faith, for God hath received him.* I read not of garlands but those in the Acts; take you them. And I say moreover, that honest and holy Mr Jesse hath justified our practice, and you have not condemned his arguments; They therefore stand all upon their feet against you.

I leave your 2d, 3d, 4th, 5th, and 6th arguments under my answers, where they are suppressed. In your 7th you again complain, for that I touch your seeming import, saying, "I do not use to say as John Bunyan, This I say, and I dare to say. I please myself by commending my apprehensions soberly and submissively to others much above me."

Ans. 1. Seeming imports are a base and unworthy foundation for a practice in religion; and therefore I speak against them.

2. Where you say, You submit your apprehensions soberly to those much above you, it is false; unless you conclude none are above you, but those of your own opinion. Have you soberly and submissively commended your apprehensions to those congregations in London that are not of your persuasion in the case in hand? and have you consented to stand by their opinion? Have you commended your apprehensions soberly and submissively to those you call *Independents* and *Presbyters*? And are you willing to stand by their judgement in the case? Do you not reserve to yourself the liberty of judging what they say? and of chusing what you judge is right, whether they conclude with you or no? If so, why do you so much dissemble with all the world in print, to pretend you submit to others

judgement, and yet abide to condemn their judgements? You have but one help; perhaps you think they are not above you; and by that *proviso* secure yourself; but it will not do.

For the offence you take at my comment upon your calling baptism a livery; and for your calling it the Spirit's metaphorical description of baptism; both phrases are boldness without the word. Neither do I find it called a lifting ordinance, nor the solemnization of the marriage betwixt Christ and a believer. But perhaps you had this from Mr Danvers, who pleaseth himself with this kind of wording it; and says moreover in justification of you, "That persons entering into the visible church thereby, (by baptism, which is untrue, though Mr Baxter also saith it), are by consent admitted into particular congregations, where they may claim the privileges due to baptized believers, being orderly put into the body, and put on Christ by their baptismal vow and covenant: for by that public declaration of consent, is the marriage and solemn contract made betwixt Christ and a believer in baptism. And (saith he) if it be preposterous and wicked for a man and woman to cohabit together, and to enjoy the privileges of a married estate, without the passing of that public solemnity; so it is no less disorderly upon a spiritual account, for any to claim the privileges of a church, or be admitted to the same, till the passing of this solemnity by them."

Ans. But these words are very black.

First, Here he hath not only implicitly forbidden Jesus Christ to hold communion with the saints that are not yet his by baptism; but is bold to charge him with being as preposterous and wicked if he do, as a man that liveth with a woman in the privileges of a married state, without passing that public solemnity.

Secondly, He here also chargeth him as guilty of the same wickedness, that shall but dare to claim church-

church-communion without it; yea, and the whole church too, if they shall admit such members to their fellowship.

And now, since cleaving to Christ by vow and covenant, will not do without baptism, after personal confession of faith, what a state are all those poor saints of Jesus in, that have avowed themselves to be his a thousand times without this baptism? yea, and what a case is Jesus Christ in too, by your argument, to hold that communion with them, that belongeth only unto them that are married to him by this solemnity?

Brother, God give him repentance. I wot that through ignorance, and a preposterous zeal he said it: unsay it again with tears, and by a public renunciation of so wicked and horrible words; but I thus sparingly pass you by.

I shall not trouble the world any farther with an answer to the rest of your books. The books are public to the world; let men read and judge. And had it not been for your endeavouring to stigmatize me with reproach and scandal, (a thing that doth not become you), I needed not have given you two lines in answer.

And now my angry brother, if you shall write again, pray keep to the question; namely, "What precept, precedent, or example, have you in God's word, to exclude your holy brethren from church-communion for want of water-baptism?"

Mr Denn's great measure, please yourself with it; and when you shall make his arguments your own, and tell me so, you perhaps may have an answer; but considering him, and comparing his notions with his conversation, I count it will be better for him to be better in morals, before he be worthy of an answer.

THE CONCLUSION.

REader, when Moses sought to set the brethren that strove against each other, at one, he that

that did the wrong thrust him away, as unwilling to be hindered in his ungodly attempts: but Moses continuing to make peace betwixt them, the same person attempted to charge him with a murderous and bloody design, saying, *Wilt thou kill me as thou didst the Egyptian yesterday?* A thing too commonly thrown upon those that seek peace and ensue it. *My soul, saith David, hath long dwelt with him that hateth peace. I am for peace, said he, but when I speak they are for war.* One would think that even nature itself should count peace and concord a thing of greatest worth among saints, especially since they, above all men, know themselves; for he that best knoweth himself, *Is best able to pity and bear with another*; yet even among these, such will arise, as will make divisions among their brethren. *And seek to draw away disciples after them*; crying still, That they, even they, are in the right, and all that hold not with them in the wrong, and to be withdrawn from.

But whenever he hath said all that he can, it is one of the things which the Lord hateth, *To sow discord among brethren.*

Yet many years experience we have had of these mischievous attempts, as also have others in other places, as may be instanced if occasion require it; and that especially by those of the rigid way of our brethren, the *Baptists* so called, whose principles will neither allow them to admit to communion the saint that differeth from them about baptism, nor consent they should communicate in a church-state, among themselves; but take occasion still ever as they can, both to reproach their church state, and to finger from amongst them who they can to themselves. These things being grievous to those concerned, (as we are, though perhaps those at quiet are too little concerned in the matter), therefore when I could no longer forbear, I thought good to present to publick view the warantableness of our holy communion, and the unreasonableness of their

their seeking to break us to pieces. And this Mr William K. Mr Thomas Paul, and Mr Henry Danvers, and Mr Denn, fell with might and main upon me; some comparing me to the devil, others to a bedlam, others to a sot, and the like, for my seeking peace and truth among the godly. Nay, further, they began to cry out murder, as if I intended nothing less than to accuse them to the magistrate, and to render them incapable of a share in the commonwealth, when I only struck at their heart-breaking, church-renting principles and practice, in their excluding their holy brethrens communion from them, and their condemning of it among themselves. They also follow me with slanders and reproaches, counting (it seems) such things arguments to defend themselves.

But I in the mean time call for proof, scripture-proof, to convince me it is a duty to refuse communion with those of the saints that differ from them about baptism; at this Mr P. takes offence, calling my demanding of proof for their rejecting the unbaptized believer, how excellent soever in faith and holiness, a clamorous calling for proof, with high and swelling words, which he counteth not worthy of answer; but I know the reason, he by this demand is shut out of the Bible, as himself also suggesteth; wherefore, when coming to assault me with arguments, he can do it but by seeming import, suppositions, and strong presumptions; and tells you farther, in his reply, "That this is the utmost of his light in the scriptures urged for his practice;" of which light thou mayest easily judge, good reader, that hast but the common understanding of the mind of God concerning brotherly love. Strange! that the scripture that every where commandeth and presseth to love, to forbearance, and bearing the burden of our brother, should yet imply, or implicitly import that we should shut them out of our Father's house; or that those scriptures that command us to receive the weak, should yet com-
mand

mand us to shut out the strong ! thinkest thou, reader, that the scripture hath two faces, and speaketh with two mouths ? yet ye must do so by these mens doctrine. It saith expressly, *Receive one another, as Christ also received us to the glory of God.* But these men say, it is not duty, it is preposterous, and idolatrous ; concluding, that to receive this brother, is not a custom of them, nor yet of the churches of God : consequently telling thee, that those that receive such a brother, are not (let them talk while they will) any of the churches of God. See their charity, their candour, and love, in the midst of their great pretensions of love.

But be thou assured, Christian reader, that for these their uncharitable words and actions, they have not footing in the word of God, neither can they heal themselves with suggesting their amicable correspondence to the world ; church-communion I plead for, church-communion they deny them ; yet church-communion is scripture-communion, and we read of none other among the saints. True, we are commanded to withdraw from every brother that walks disorderly, that they may be ashamed, yet not to count him as an enemy, but to admonish him as a brother. If this be that they intend, for I know not of another communion that we ought to have with those to whom we deny church communion ; then what ground of rejoicing those have that are thus respected by their brethren, I leave it to themselves to consider of.

In the mean while, I affirm, that baptism with water is neither a bar nor bolt to communion of saints, nor a door nor inlet to communion of saints. The same which is the argument of my books ; and as some of the moderate among themselves have affirmed, that neither Mr K. Mr P. nor Mr Danvers, have made invalid, though sufficiently they have made their assault.

For Mr Denn, I suppose they count him none of themselves, though both he and Mr Lamb (like

to like) are brought for authors and abettors of their practice, and to refel my peaceable principle. For Mr Denn, if either of the three will make his arguments their own, they may see what their servant can do: but I shall not bestow paper and ink upon him, nor yet upon Mr Lamb; the one already having given his profession the lie, and for the other, perhaps they that know his life, will see little of conscience in the whole of his religion, and conclude him not worth the taking notice of. Besides, Mr P. hath also concluded against Mr Denn, That baptism is not the initiating ordinance, and that his utmost strength for the justification of his own practice, is, suppositions, imports, and strong presumptions, things that they laugh at, despise, and deride, when brought by their brethren to prove infant-baptism.

Railing for railing, I will not render, though one of these opposers, (Mr Dan, by name), did tell me, that Mr Paul's reply when it came out, would sufficiently provoke me to so beastly a work: but what is the reason of his so writing, if not the peevishness of his own spirit, or the want of better matter?

This I thank God for, that some of the brethren of this way are of late more moderate than formerly; and that those that retain their former sourness still, are left by their brethren to the vinegar of their own spirits, their brethren ingeniously confessing, that could these of their company bear it, they have liberty in their own souls to communicate with saints as saints, though they differ about water-baptism.

Well, God banish bitterness out of the churches, and pardon them that are the maintainers of schisms and divisions among the godly. *Behold how good Psalm and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, and that went down to the skirts of his garment; (farther) it is as the dew of Hermon, that descended on the mountains of Sion. Mark, for there*

the Lord commanded the blessing, even life for evermore.

I was advised by some who considered the wise man's proverb, not to let Mr Paul pass with all his bitter invectives, but I consider that the wrath of man worketh not the righteousness of God; therefore I shall leave him to the censure and rebuke of the sober, where I doubt not but his unfavoury ways with me will be seasonably brought to his remembrance. Farewell.

*I am thine to serve thee, Christian, so long as
I can look out at those eyes that have had so
much dirt thrown at them by many.*

JOHN BUNYAN.

Of the Love of Christ.

THE love of Christ, poor I! may touch upon;
But 'tis unsearchable. Oh! There is none
It's large dimensions can comprehend,
Should they dilate thereon, world without end.

When we had sinned, in his zeal he sware,
That he upon his back our sins would bear.
And since unto sin is entailed death,
He vowed, for our sins he'd lose his breath.

He did not only say, vow, or resolve,
But to astonishment did so involve
Himself in man's distress and misery,
As for, and with him, both to live and die.
To his eternal fame in sacred story,
We find that he did lay aside his glory,
Stepp'd from the throne of highest dignity;
Became poor man, did in a manger lie;
Yea was beholden upon his for bread,
Had of his own, not where to lay his head:
Tho' rich, he did for us become thus poor,
That he might make us rich for evermore.

Nor was this but the least of what he did;
But the outside of what he suffered.
God made his blessed Son under the law;

Under

Under the curse, which, like the lion's paw,
Did rent and tear his soul, for mankind's sin,
More than if we for it in hell had been.

His cries, his tears, and bloody agony,
The nature of his death doth testify.

Nor did he of constraint himself thus give,
For sin, to death, that man might with him live;
He did do what he did most willingly,
He sung, and gave God thanks that he must die.

But do kings use to die for captive slaves?
Yet we were such when Jesus dy'd to save's.

Yea, when he made himself a sacrifice,
It was that he might save his enemies.
And though he was provoked to retract,
His blest resolves, for such, so good an act,
By the abusive carriages of those,
That did both him, his love, and grace oppose;
Yet he, as unconcerned with such things,
Goes on, determines to make captives kings;
Yea, many of his murderers he takes
Into his favour, and them princes makes,

The Doctrine of the Law and Grace unfolded.

O R,

A Discourse touching the LAW and GRACE: the nature of the one and the nature of the other :

Shewing what they are, as they are the Two COVENANTS; and likewise who they be, and what their conditions are, that be under either of these Two COVENANTS.

Wherein, for the better understanding of the reader, there are several Questions answered, touching the LAW and GRACE, very easy to be read, and as easy to be understood, by those that are the sons of Wisdom, the Children of the SECOND COVENANT.

Also, several TITLES set over the several truths contained in this book, for thy sooner finding of them.

The law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh to God, Heb. vii. 19.

Therefore we conclude, that a man is justified by faith, without the deeds of the law, Rom. iii. 28.

To him therefore that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness, Rom. iv. 5.

The Epistle to the R E A D E R.

READER,

IF at any time there be held forth by the preacher the freeness and fulness of the gospel, together with the readiness of the Lord of peace to receive those that have any desire thereto, presently it is the spirit of the world to cry out, Sure this man disdains the law, flights the law, and counts that
of

of none effect; and all because there is not, together with the gospel, mingled the doctrine of the law, (which is not a right dispensing of the word, according to truth and knowledge). Again, if there be the terror, horror, and severity of the law, discovered to a people by the servants of Jesus Christ, (though they do not speak of it, to the end people should trust to it, by relying on it as it is a covenant of works; but rather that they should be driven further from that covenant, even to embrace the tenders and privileges of the second); yet, poor souls, because they are unacquainted with the natures of these two covenants, or either of them, therefore, say they, here is nothing but preaching of the law, thundering of the law; when alas! if these two be not held forth, (to wit), the covenant of works, and the covenant of grace, together with the nature of the one, and the nature of the other, souls will never be able neither to know what they are by nature, nor what they lie under. Also, neither can they understand what grace is, nor how to come from under the law to meet God, in and through that other most glorious covenant, through which, and only through which, God can communicate of himself grace, glory, yea, even all the good things of another world.

I having considered these things, together with others, have made bold to present yet once more to thy view, my friend, something of the mind of God, to the end, if it shall be but blessed to thee, thou mayst be benefited thereby. For verily these things are not such as are ordinary, and of small concernment, but do absolutely concern thee to know, and that experimentally too, if ever thou do partake of the glory of God through Jesus Christ, and so escape the terror and insupportable vengeance that will otherwise come upon thee through his justice, because of thy living and dying in thy transgressions against the law of God. And therefore while thou livest here below, it is thy duty (if thou
wilt

with thyself happy for the time to come) to give up thyself to the studying of these two covenants, treated of in the ensuing discourse; and so to study them, until thou, through grace, do not only get the notion of the one and the other in thy head, but until thou do feel the very power, life, and glory, of the one and of the other. For take this for granted, he that is dark as touching the scope, intent, and nature of the law, is also dark as to the scope, nature, and glory of the gospel: And also he that hath but a notion of the one, will hardly have any more than a notion of the other.

And the reason is this, because so long as people are ignorant of the nature of the law, and of their being under it, that is, under the curse and condemning power of it, by reason of their sin against it, so long they will be careless and negligent as to the inquiring after the true knowledge of the gospel. Before the commandment came, (that is, in the spirituality of it), Paul was alive, (that is, thought himself safe), which is clear, Rom. 7. 9, 10. compared with the 3d of Philippians, 5, 6, 7, 8, 9, 10, 11, &c. But when that came, and was indeed discovered unto him by the Spirit of the Lord, then Paul dies (Rom. 7.) to all his former life, (Phil. 3.) and that man which before could content himself to live, though ignorant of the gospel, cries out now, *I count all things but loss, for the excellency of the knowledge of Jesus Christ my Lord*, ver. 8. Therefore, I say, so long they will be ignorant of the nature of the gospel, and how glorious a thing it is to be found within the bounds of it; for we use to say, that man that knoweth not himself to be sick, that man will not look out for himself a physician; and this Christ knew full well, where he saith, *The whole have no need of a physician, but them that are sick*; that is, none will in truth desire the physician, unless they know they be sick. That man also, that hath got but a notion of the law, (a notion, that is, the knowledge of it in the head, so as to discourse and

and talk of it), if he hath not felt the power of it, and that effectually too, it is to be feared, will at the best be but a notionist in the gospel; he will not have the experimental knowledge of the same in his heart; nay, he will not seek, nor heartily desire after it, and all because, as I said before, he hath not experience of the wounding, cutting, killing nature of the other.

I say, therefore, if thou wouldst know the authority and power of the gospel, labour first to know the power and authority of the law; for I am verily persuaded that the want of this one thing, namely, the knowledge of the law, is one cause why so many are ignorant of the other. That man that doth not know the law, doth not know in deed and in truth that he is a sinner; and that man that doth not know he is a sinner, doth not know savingly that there is a Saviour.

Again, that man that doth not know the nature of the law, that man doth not know the nature of sin; and that man that knoweth not the nature of sin, will not regard to know the nature of a Saviour; this is proved, John 8. 31, 32, 33, 34, 35, 36. This people were professors, and yet did not know the truth, (the gospel), and the reason was, because they did not know themselves, and so not the law. I would not have thee mistake me, Christian reader, I do not say that the law of itself would lead any soul to Jesus Christ; but the soul being killed by the law, through the operation of its severity seizing on the soul, then the man, if he be enlightened by the Spirit of Christ, to see where remedy is to be had, will not, through grace, be contented without the real and saving knowledge through faith of him.

If thou wouldst then wash thy face clean, first take a glass and see where it is dirty; that is, if thou wouldst indeed have thy sins washed away by the blood of Christ, labour first to see them in the glass of the law, (Jam. 1.) and do not be afraid to see thy

thy blemished condition, but look on every spot thou hast: for he that looks on the foulness of his face by halves will wash by the halves; even so, he that looks on his sins by the halves, he will seek for Christ by the halves. Reckon thyself therefore, I say, the biggest sinner in the world, and be persuaded that there is none worse than thyself; then let the guilt of it seize on thy heart; then also go in that case and condition to Jesus Christ, and plunge thyself into his merits, and the virtue of his blood; and after that thou shalt speak of the things of the law, and of the gospel, experimentally, and the very language of the children of God shall feelingly drop from thy lips, and not till then.

Let this therefore learn thee thus much: He that hath not seen his lost condition, hath not seen a safe condition: he that did never see himself in the devil's snare, did never see himself in Christ's bosom. *This my son was dead, and is alive again, was lost and is found; with whom we all had our conversation in time past; but now are (so many of us as believe) returned to Jesus Christ, the chief shepherd of and bishop of our souls.*

I say, therefore if you do find in this treatise, in the first place, something touching the nature, end, and extent of the law, do not thou cry out therefore all on a sudden, saying, Here is nothing but the terror, horror, and thundering sentences of the law.

Again, if thou do find in the second part of this discourse, something of the freeness and fulness of the gospel, do not thou say then neither, Here is nothing but grace, therefore surely an undervaluing of the law. No, but read it quite through, and so consider of it; and I hope thou shalt find the two covenants (which all men are under either the one or the other) discovered, and held forth in their natures, ends, bounds together with the state and condition of them that are under the one, and of them that are under the other.

There

There be some that through ignorance do say, how that such men as preach terror and amazement to sinners, are besides the book, and are ministers of the letter, the law, and not of the Spirit, the gospel; but I would answer them; citing to them the 16th of Luke, from the 19th verse to the end; and the 1 Cor. 6. 9. 10.; and Gal. 3. 10.; Rom. 3. from the 9th verse to the 19th: only this caution I would give by the way, how that they which preach terror, to drive souls to the obtaining of salvation, by the works of the law, that preaching is not the right gospel-preaching. Yet when saints speak of the sad state that men are in by nature, to discover to souls their need of the gospel, this is honest preaching, (see Rom. 3. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20; 21, 22, 23, 24, 25. &c.); and he that doth so, he doth the work of a Gospel-minister.

Again, there are others that say, because we do preach the free, full, and exceeding grace discovered in the gospel, therefore we make void the law; which indeed, unless the gospel be held forth in the glory thereof without confusion, by mingling the covenant of works therewith, the law cannot be established. *Do we through faith, or preaching of the gospel, make void the law?* Nay, stay, saith Paul, *God forbid: We do thereby establish the law.*

And verily, he that will indeed establish the law, or set it in its own place, (for so I understand the words); must be sure to hold forth the gospel in its right colour and nature; for if a man be ignorant of the nature of the gospel, and the covenant of grace, they or he will be very apt to remove the law out of its place, and that because they are ignorant, not knowing what they say, nor whereof they affirm.

And let me tell you, if a man be ignorant of the covenant of grace, and the bounds and bondlessness of the gospel, though he speaks and makes mention of the name of the Father, and of the Son, and also of the name of the new covenant, and the blood of Christ, yet at this very time, and in those very

words, he will preach nothing but the law, and that as a covenant of works.

Readers, I must confess it is a wonderful mysterious thing, and he had need have a wiser spirit than his own, that can rightly set these two covenants in their right places; that when he speaks of the one, he doth not juggle the other out of its place. O! to be so well enlightened, as to speak of the one, that is the law, for to magnify the gospel; and also to speak of the gospel, so as to establish (and yet not to idolize) the law, nor any particulars thereof: it is rare, and to be heard and found but in very few mens breasts.

If thou shouldst say, What is it to speak to each of these two covenants, so as to set them in their right places, and also to use the terror of the one, so as to magnify and advance the glory of the other?

To this I shall answer also, read the ensuing discourse but with an understanding heart; and it is like thou wilt find a reply therein to the same purpose, which may be to thy satisfaction.

Reader, If thou do find this book empty of fantastical expressions, and without light, vain, whimsical scholar like terms, thou must understand it is because I never went to school to Aristotle or Plato, but was brought up at my father's house, in a very mean condition, among a company of poor countrymen. But if thou do find a parcel of plain, yet sound, true, and home sayings, attribute that to the Lord Jesus his gifts and abilities, which he hath bestowed upon such a poor creature as I am, and have been. And if thou, being a seeing Christian, dost find me coming short, though rightly touching at some things, attribute that either to my brevity, or, if thou wilt, to my weaknesses, (for I am full of them). A word or two more, and so I shall have done with this.

And the first is, Friend, if thou do not desire the salvation of thy soul, yet I pray thee to read this book over with serious consideration; it may be it will

will stir up in thee some desires to look out after it, which at present thou mayst be without.

Secondly, If thou do find any stirrings in thy heart, by thy reading such an unworthy man's works as mine are, be sure that, in the first place, thou give glory to God, and give way to thy convictions; and be not too hasty in getting them off from thy conscience, but let them so work, till thou do see thyself by nature void of all grace, as faith, hope, knowledge of God, Christ, and the covenant of grace.

Thirdly, Then, in the next place, fly in all haste to Jesus Christ, thou being sensible of thy lost condition without him, secretly persuading of the soul, that Jesus Christ standeth open armed to receive thee, to wash away thy sins, to clothe thee with his righteousness, and is willing to present thee before the presence of the glory of God, and among the innumerable company of angels, with exceeding joy. This being thus, in the next place, do not satisfy thyself with these secret and first persuasions which do, or may encourage thee to come to Jesus Christ? but be restless, till thou do find, by blessed experience, the glorious glory of this the second covenant extended unto thee, and sealed upon thy soul with the very Spirit of the Lord Jesus Christ. And that thou mayst not slight this my counsel, I beseech thee, in the second place, consider these following things.

First, If thou do get off thy convictions, and not the right way, (which is by seeing thy sins washed away by the blood of Jesus Christ), it is a question, whether ever God will knock at thy heart again or no; but rather say, Such a one is joined to idols, let *Hof. 4.*
him alone. Though he be in a natural state, let *him* 17.
alone: Though he be in, or under the curse of the law, let *him alone*: Though he be in the very hand of the devil, let *him alone*: Though he be a-going post-haste to hell, let *him alone*: Though his damnation will not only be damnation for sins against

the law, but also for slighting the gospel, yet *let him alone*. My Spirit, my ministers, my word, my grace, my mercy, my love, my pity, my common providence, shall no more strive with him; *let him alone*. O sad! O miserable! who would slight convictions that are on their souls, which tend so much for their good?

Secondly, If thou shalt not regard how thou do put off convictions, but put them off without the precious blood of Christ being savingly applied to thy soul, thou art sure to have the mispending of that conviction to prove the hardening of thy heart against the next time thou art to hear the word preached or read. This is commonly seen, that those souls that have not regarded those convictions that are at first set upon their spirits, do commonly (and that by the just judgements of God upon them) grow more hard, more senseless, more seared and sottish in their spirits; for some, who formerly would quake and weep, and relent under the hearing of the word, do now, for the present, sit so senseless, so seared, and hardened in their consciences, that certainly if they should have hell-fire thrown in their faces, as it is sometimes cried up in their ears, they would scarce be moved; and this comes upon them as a just judgement of God, 2 Thess. 2. 11, 12.

Thirdly, If thou do slight these, or those convictions that may be set upon thy heart, by reading of this discourse, or hearing of any other good man preach the word of God sincerely, thou wilt have the stifling of these, or those convictions, to account and answer for at the day of judgement. Not only thy sins that are commonly committed by thee in thy calling and common discourse, but thou shalt be called to a reckoning for slighting convictions, disregarding of convictions, which God useth as a special means to make poor sinners see their lost condition, and the need of a Saviour. Now here I might add many more considerations besides these, to the end
thou

thou mayest be willing to tend, and listen to convictions: As,

First, Consider thou hast a precious soul, more worth than the whole world: and this is commonly worked upon (if ever it be saved) by convictions.

Secondly, This soul is (for certain) to go to hell, if thou shalt be a slighter of convictions.

Thirdly, If thou go to hell, thy body must go thither too, and thence never come out again. *Now Psalm consider this, you that (are apt to) forget God, (and 40.22, his convictions), lest he tear you in pieces, and there be none to deliver.*

But if thou shalt be such a one, that shall, notwithstanding thy reading of thy misery, and also of God's mercy, still persist to go on in thy sins, know in the first place, that here thou shalt be left, by things that thou readest, without excuse; and in the world to come, thy damnation will be exceedingly aggravated, for thy not regarding of them, and turning from thy sins, which was not only reprov'd by them, but also for rejecting of that word of grace that did instruct thee how, and which way, thou shouldst be saved from them. And so farewell; I shall leave thee, and also this discourse, to God, who I know will pass a righteous judgement both upon that and thee. I am yours, though not to serve your lust and filthy minds, yet to reprove, instruct, and, according to that proportion of faith and knowledge which God hath given me, to declare unto you the way of life and salvation. Your judgings, railings, surmisings, and disdainings, of me, that I shall leave till the fiery judgement comes, in which the offender shall not go unpunished, be he you or me; yet I shall pray for you, with well to you, and do you what good I can. And that I might not write or speak in vain, Christian, pray for me to our God, with much earnestness, fervency, and frequently, in all your knocking at your Father's door, because I do very much stand in need thereof; for my work is great, my heart is vile, the devil lieth

lieth at watch, the world would fain be saying, *Aha, aha, thus we would have it; and of myself, keep myself I cannot; trust myself I dare not; if God do not help me, I am sure it will not be long before my heart deceive me, and the world have their advantage of me; and so God be dishonoured by me, and thou also ashamed to own me. O therefore be much in prayer for me, thy fellow. I trust in that glorious grace that is conveyed from heaven to sinners, by which they are not only sanctified here in this world, but shall be glorified in that which is to come: unto which, the Lord of his mercy bring us all.*

JOHN BUNYAN.

The Doctrine of the Law and Grace unfolded.

Rom. vi. 14. *For ye are not under the law, but under grace.*

IN the three former chapters, the apostle is pleading for the salvation of sinners by grace, without the works of the law, to the end he might confirm the saints, and also that he might win over all those that did oppose the truth of this doctrine, or else leave them the more without excuse. And that he might so do, he taketh in hand, *first*, To shew the state of all men naturally, or as they come into the world by generation, saying, in the third chapter, *There is none righteous, no, not one; there*

What the covenant of works is, and when given.

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there is none that understandeth; there is none that doth good, &c. As if he had said, It seems there is a generation of men that think to be saved by the righteousness of the law; but, let me tell them, that they are much deceived, in that they have already sinned against the law: For by the disobedience Rom. 5. of one, many, yea all, were brought into a state of 12. to 20. condemnation. Now, in the sixth chapter, he doth, as if he had turned him round to the brethren, and said, My brethren, you see now that it is clear and evident, that it is freely by the grace of Christ that we do inherit eternal life. And again, for your comfort, my brethren, let me tell you, that your condition is wondrous safe, in that you are under grace; for, saith he, Sin shall not have dominion over you; that is, neither the damning power, neither the filthy power, so as to destroy your souls: For you are not under the law; that is, you are not under that that will damn you for sin; but (you are) under grace, or stand thus in relation to God, that though you have sinned, yet you shall be pardoned; for you are not under the law, &c. If any should ask, what is the meaning of the word under? I answer, It signifieth, you are not held, kept, or shut up by it, so as to appear before God under that administration, and none but that; or thus, You are not now bound by the authority of the law to fulfil it, and obey it, so as to have no salvation without you so do; or thus, If you transgress against any one tittle of it, you, by the power of it, must be condemned. No, no; for you are not so under it; that is, not thus under the law. Again, For you are not under the law: What is meant by this word law? The word law, in scripture, may be taken more ways than one, as might be largely cleared. There is the law of faith, the law of sin, the law of men, the law of works, otherwise called the covenant of works or the first, or old covenant, In that he saith a new Heb. 8. covenant, (which is the grace of God, or commonly 13. called the covenant of grace), he hath made the first old;

old; that is, the covenant of works, or the law. I say, therefore, the word *law*, and the word *grace*, in this sixth of the Romans, do hold forth the two covenants which all men are under; that is, either the one or the other. *For ye are not under the law*; that is, you to whom I do now write these words, who are and have been effectually brought into the faith of Jesus, you are not under the law, or under the covenant of works. He doth not, therefore, apply these words to all, but to some, of whom he saith, *But ye*; mark *ye*; ye believers, ye converted persons, ye saints, ye that have been born again. *Ye*; for *ye are not under the law*, implying others are, that are in their natural state, that have not been brought into the covenant of grace by faith in Jesus Christ. The words, therefore, being thus understood, there is discovered these two truths in them:

Doct. 1. First, That there are some in gospel-times that are under the covenant of works.

Doct. 2. Secondly, That there is never a believer under the law, (as it is the covenant of works), but under grace, through Christ. *For ye*, (you believers, you converted persons, ye), *are not under the law, but under grace*; or, for you are delivered and brought into or under the covenant of grace.

DOCTRINE I.

FOR the first, That there are some that are under the law, or under the covenant of works, see, I pray you, that scripture in the third of the Romans, where the apostle, speaking before of sins against the law, and of the denunciations thereof, against those that are in that condition, he saith, *What things soever the law saith, it saith to them that are under it*. Mark, *It saith to them that are under the law, that every mouth may be stopped, and all the world become guilty before God*; That is, all those that are under the law, as a covenant of works, that are yet in their sins and unconverted, as I told you

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you before. Again, he saith, *But if you are led by Gal. 5. the Spirit, you are under the law*, implying again; 18. that those which are for sinning against the law, or the works of the law, either as it is the old covenant, these are under the law, and not under the covenant of grace. Again, Gal. 3. 10. there he saith, *For as many as are of the works of the law are under the curse*: that is, they that are under the law are under the curse; for mark, they that are under the covenant of grace are not under the curse. Now, there are but two covenants; therefore it must needs be, that they that are under the curse are under the law, seeing those that are under the other covenant, are not under the curse, but under the blessing. So then, *they which be of Gal. 3. 1. faith are blessed with faithful Abraham*; but the rest 9. are under the law. Now, I shall proceed to what I do intend to speak unto.

1. I shall shew you what the covenant of works, or the law is, and when it was first given, together with the nature of it.

2. I shall shew you what it is to be under the law, or covenant of works, and the miserable state of all those that are under it.

3. I shall shew you who they are that are under this covenant or law.

4. I shall shew you how far a man may go, and yet be under this covenant or law.

I. For the *first*, What this covenant of works is, and when it was given.

The covenant of works, or the law here spoken of, is the law delivered upon Mount Sinai to Moses, in two tables of stone, in ten particular branches or heads: for this see Gal. 4. The Apostle, speaking there of the law, and of some also that, through delusions of false doctrine, were brought again as it were under it, or at least were leaning that way, ver. 21. he saith, As for you that desire to be under the law, I will shew you the mystery of Abraham's two sons, which he had by Hagar and Sarah.

These two do signify the two covenants: the one named *Hagar*, signifies Mount Sinai, where the law was delivered to Moses on two tables of stone; *Exod.* 24. 12. and 34. 1. *Deut.* 10. 1.; which is that, that whosoever is under, he is destitute of, and altogether without the grace of Christ in his heart at the present. *Gal.* 5. 3. 4. *For I testify again to every man, saith he, speaking to the same people, that Christ is become of none effect unto you, whosoever of you are justified by the law, namely, that given on Mount Sinai; ye are fallen from grace; that is, not that any can be justified by the law: but his meaning is, all those that seek justification by the works of the law, they are not such as seek to be under the second covenant, the covenant of grace. Also, the Apostle speaking again of these two cove-* *2 Cor.* 3. 7. 8. *nants, he saith, For if the administration of death, (or the law, for it is all one), written and engraven in stones (mark that) was glorious, how shall not the ministration of the spirit (or the covenant of grace) be rather glorious? As if he had said, It is true, there was a glory in the covenant of works, and a very great excellency did appear in it, namely, in that given in the stones on Sinai; yet there is another covenant, the covenant of grace, that doth exceed it for comfort and glory.*

But, *secondly*, though this law was delivered to Moses, from the hands of angels, on two tables of stone, on Mount Sinai; yet this was not the first appearing of this law to man: but even this in substance, (though possibly not so openly), was given to the first man Adam, in the garden of Eden, in *Gen.* 2. 16. 17. *these words: And the Lord God commanded the man, saying, Of every tree in the garden thou mayst freely eat: But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die. Which commandment, then given to Adam, did contain in it a forbidding to do any one of those things that was and is accounted evil, although at that time it did not appear*

appear so plainly in so many particular heads as it did when it was delivered on Mount Sinai; but yet the very same; and that I shall prove thus:

God commanded Adam in paradise to abstain from all evil against the first covenant, and not from some sins only; but if God had not commanded Adam to abstain from the sins spoken against in the ten commandments, he had not commanded to abstain from all, but from some; therefore it must needs be, that he then commanded to abstain from all sins forbidden in the law given on mount Sinai. Now, that God commanded to abstain from all evil or sin against any of the ten commandments, when he gave Adam the command in the garden, it is evident, in that he did punish the sins that were committed against those commands that were then delivered on Mount Sinai, before they were delivered on Mount Sinai; which will appear as followeth:

The first, second, and third commandments, were broken by Pharaoh and his men; for they had false gods, which the Lord executed judgement against, (as in Exod. 12. 21), and blasphemed their true God, (Exod. 7. 17, to the end); for their gods could neither deliver themselves nor their people from the hand of God; but in the things wherein they dealt proudly, he was above them, Exod. 18. 11.

Again, some judge that the Lord punished the sin against the second commandment, which Jacob was in some measure guilty of, in not purging his house from false gods, with the defiling of his daughter Dinah, Gen. 34. 2.

Again, we find that Abimelech thought the sin against the third commandment so great, that he required no other security of Abraham, against the fear of mischief that might be done to him by Abraham, his son, and his son's son, but only Abraham's oath; Gen. 21. 23. The like we see between Abimelech and Isaac, Gen. 31. 53. The like we find in Moses and the Israelites, who durst not leave

the bones of Joseph in Egypt, because of the oath of the Lord, whose name, by so doing, would have been abused; *Exod. 13. 19.*

And we find the Lord rebuking his people for the breach of the fourth commandment, *Exod. 16. 27, 28, 29.*

And for the breach of the fifth, the curse came upon Ham, *Gen. 9. 25, 26, 27.* And Ishmael dishonouring his father, in mocking Isaac, was cast out as we read, *Gen. 21. 9, 10.* The sons-in-law of Lot, for slighting their father, perished in the overthrow of Sodom, *Gen. 19. 14. &c.*

Gen. 4. 13. The sixth commandment was broken by Cain; and so dreadful a curse and punishment came upon him, that it made him cry out, *My punishment is greater than I can bear.*

Again, when Esau threatened to slay his brother, Rebecca sent him away, saying, *Why should I be deprived of both of you in one day?* hinting unto us, that she knew murder was to be punished with death; *Gen. 27. 34.*; which the Lord himself declared likewise to Noah, *Gen. 9. 6.*

Again, a notable example of the Lord's justice in punishing murder, we see in the Egyptians and Pharaoh, who drowned the Israelites children in the river, *Exod. 1. 22.* And they themselves were drowned in the sea, *Exod. 14. 27.*

The sin against the seventh commandment was punished in the Sodomites, &c. with the utter destruction of their city and themselves, *Gen. 19. 24, 25.* Yea, they suffer the vengeance of eternal fire, *Jude 7.* Also the male Sechemites, for the sin committed by Hamor's son, were all put to the sword, *Gen. 34. 25, 26.*

Our first parents sinned against the eight commandment, in taking the forbidden fruit, and so brought the curse on themselves, and their posterity, *Gen. 3. 16.*

Again, the punishment due to the breach of this commandment, was by Jacob accounted death,
Gen.

Gen. 31. 30, 32. and also by Jacob's sons, Gen. 44. 9, 10.

Cain sinning against the ninth commandment, as in Gen. 4. 9. was therefore cursed as to the earth, ver. 11.

And Abraham, though the friend of God, was blamed for false witness by Pharaoh, and sent out of Egypt, Gen. 12. 18, 19, 20.; and both he and Sarah reproved by Abimelech, Gen. 20. 9. 10, 16.

Pharaoh sinned against the tenth commandment, Gen. 12. 15. and was therefore plagued with great plagues, ver. 17. Abimelech coveted Abraham's wife, and the Lord threatened death to him and his, except he restored her again, Gen. 20. 3. yea, though he had not come near her; yet for coveting and taking her, the Lord fast closed up the wombs of his house, ver. 18.

I could have spoken more fully to this, but that I would not be too tedious, but speak what I have to say with as much brevity as I can. But before I pass it, I will, besides this, give you an argument or two more for the further clearing of this, that the substance of the law delivered on Mount Sinai was before that delivered by the Lord to man in the garden. As, first, death reigned over them that had not sinned after the similitude of Adam's transgression, (that is, though they did not take the forbidden fruit, as Adam did); but had the transgression been no other, or had their sin been laid to the charge of none but those that did eat of that fruit, then those that were born to Adam after he was shut out of the garden, had not had sin, in that they did not actually eat of that fruit, and so had not been slaves to death. But in that death did reign from Adam to Moses, or from the time of his transgression against the first giving of the law, till the time the law was given on Mount Sinai, it is evident, that the substance of the ten commandments was given to Adam and his posterity under that command, *Eat not of the tree that is in the midst*

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midst of the garden. But yet if any shall say, that it was because of the sin of their father that death reigned over them, to that I shall answer, that although original sin be laid to the charge of his posterity, yet it is also for their sins that they actually committed that they were plagued. And again, saith the apostle, *For where there is no law, there is no transgression* For sin is not imputed where there is no law; nevertheless death reigned from Adam to Moses, saith he, Rom. 5. 13, 14. But if there had been no law, then there had been no transgression, and so no death to follow after as the wages thereof; for death is the wages of sin, Rom. 6. 23. and sin is the breach of the law; an actual breach in our particular persons, as well as an actual breach in our public person, 1 John 3. 4.

Again, They are no other sins than those against that law given on Sinai, for the which those sins before mentioned were punished; therefore the law given before by the Lord to Adam and his posterity, is the same with that afterwards given on Mount Sinai.

Again, The conditions of that on Sinai, and of that in the garden, are all one; the one saying, *Do this and live*, the other saying the same. Also judgement denounced against men in both kinds alike; therefore this law, it appeareth to be the very same that was given on Mount Sinai.

Again, The apostle speaketh but of two covenants, (to wit, grace and works,) under which two covenants all are; some under one, and some under the other: Now this to Adam is one, therefore that on Sinai is one; and all one with this; and that this is a truth, I say, I know that the sins against that on Sinai was punished by God for the breach thereof before it was given there; so it doth plainly appear to be a truth; for it would be unrighteous with God for to punish for that law that was not broken; therefore it was all one with that on Sinai.

Now, the law given on Sinai was for the more clear

clear discovery of those sins that were before committed against it; for though the very substance of the ten commandments were given in the garden, before they were received from Sinai; yet they lay so darkly in the heart of man, that his sins were not so clearly discovered as afterwards they were; therefore, saith the apostle, the law was added, Gal. 3. 19. (or more plainly given on Sinai on tables of stone), *that the offence might abound*; that is, that it might the more clearly be made manifest and appear, Rom. 5. 20.

Again, We have a notable resemblance of this at Sinai, even in giving the law; for first, the law was given twice on Sinai, to signify, that indeed the substance of it was given before. And, secondly, The first tables that were given on Sinai were broken at the foot of the Mount, and the others were preserved whole; to signify, that though it was the true law that was given before with that given on Sinai, yet it was not so easy to be read, and to be taken notice of, in that the stones were not whole, but broken, and so the law written thereon somewhat defaced and disfigured.

But if any object, and say, Though the sins against the one be the sins against the other, and so in that they do agree; yet it doth not appear, that the same is therefore the same covenant of works with the other.

Ans. That which was given to Adam in paradise, you will grant was the covenant of works: for it runs thus, *Do this and live*, do it not and die; nay, *Thou shalt surely die*. Now there is but one covenant of works: if therefore I prove, that that which was delivered on Mount Sinai, is the covenant of works, then all will be put out of doubt. Now that this is so, it is evident:

First, Consider the two covenants are thus called in scripture, the one the administration of death, and the other the administration of life; the one the covenant of works, the other of grace; but
that

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that delivered on Sinai is called the ministration of death; that therefore is the covenant of works.

2 Cor. 3. *For if (saith he) the ministration of death, written and engraven in stones, was glorious, &c.*

Secondly, The apostle writing to the Galatians, doth labour to beat them off from trusting in the covenant of works; but when he comes to give a discovery of that law or covenant, (he labouring to take them off from trusting in it), he doth plainly tell them, It is that which was given on Sinai, Gal. 4. 24, 25. Therefore that which was delivered in two tables of stone on Mount Sinai is the very same that was given before to Adam in paradise, they running both alike; that in the garden saying, *Do this and live; but in the day thou eatest thereof or doth not do this) thou shalt surely die.*

And so is this on Sinai, as is evident when he saith, Romans *The man that doth these things shall live by them.*

10. 5. And in case they break them, even any of them,

Gal. 3. it saith, *Cursed is every one that continueth not in all things that are written in the (whole) book of the law to do them.* Now, this being thus cleared, I shall proceed.

II. A second thing to be spoken to is this, to shew what it is to be under the law, as it is a covenant of works; to which I shall speak, and that thus:

To be under the law, as it is a covenant of works it is, to be bound upon pain of eternal damnation, to fulfil, and that completely and continually, every particular point of the ten commandments, by doing them; *do this, and then thou shalt live*; otherwise, *Cursed is every one that continueth not in all (in every particular thing or) things that are written in the book of the law to do them.* That man that is under the first covenant, stands thus, and only thus, as he is under that covenant or law. Poor souls, through ignorance of the nature of that covenant of works, the law that they are under, they do not think their state to be half so bad as it is: when, alas! there is none in the world in such a sad condition

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dition again besides themselves: for, indeed, they do not understand these things. He that is under the law, as it is a covenant of works, is like the man, that is bound by the law of his king, upon pain of banishment, or of being hanged, drawn, and quartered, not to transgress any of the commandments of the king: so here, they that are under the covenant of works, they are bound, upon pain of eternal banishment and condemnation, to keep within the compass of the law of the God of heaven. The covenant of works, may, in this case, be compared to the laws of the Medes and Persians, which being once made, cannot be altered, Dan. 6. 8. You find, that when there was a law made and given forth, that none should ask a petition of any, God or man, but of the king only; this law being established by the king (ver. 9.) Daniel breaking of it; let all do whatever they can, Daniel must into the lions den (ver. 16.): So here, I say, there being a law given, and sealed with the truth and the word of God, (how that the soul that sinneth shall die; Ezek. 18. 4.) whosoever doth abide under this covenant and dieth under the same, they must and shall into the lions den: nay, worse than that, for they shall be thrown into hell, to the very devils.

But to speak in a few particulars, for thy better understanding herein: know,

1. That the law of God, or covenant of works, doth not contain itself in one particular branch of the law, but doth extend itself into many, even into all the ten commandments, and those ten into very many more, as might be shewed; So that the danger doth not lie in the breaking of one or two of these ten only, but it doth lie even in the transgression of any one of them. As you know, if a king should give forth ten particular commands, to be obeyed by his subjects upon pain of death; now, if any man doth transgress against any one of these ten, he doth commit treason, as if he had broke them all, and lieth liable to have the sentence of the law

as certainly passed on him, as if he had broken every particular of them.

2. Again, you know that the laws being given forth by the king, which if a man keep and obey a long time; yet if at the last he slips and breaks those laws, he is presently apprehended, and condemned by that law. These things are clear as touching the law of God, as it is a covenant of works: If a man do fulfil nine of the commandments, and yet breaketh but one, that being broken will as surely destroy him, and shut him out from the joys of heaven, as if he had actually transgressed against them all; for indeed, in effect, so he hath: there is a notable scripture for this in the epistle of James; 2 chap. at the 10th ver. *For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all; that is, he hath in effect broken them all, and shall have the voice of them all cry out against him: and it must needs be so, saith James, because he that said (or that law which said) Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet, if thou killest, thou art become a transgressor of the law.* As thus, It may be thou didst never make to thyself a god of stone or wood, or at least, not to worship them so really and so openly as the heathen do, yet if thou hast stolen, born false witness, or lusted after a woman in thy heart, Matth. 5. 28. thou hast transgressed the law; and must, for certain, living and dying under that covenant, perish for ever by the law; for the law hath resolved on that beforehand, saying, *Cursed is every one that continueth not in all things*; mark, I pray you, in all things, that is the word, and that seals the doctrine.

3. Again, Though a man do not covet, steal, murder, worship gods of wood and stone, &c. yet if they do take the Lord's name in vain, they are for ever gone, living and dying under that covenant. *Thou shalt not take the name of the Lord thy God in vain?* there is the command; but how if we do?

Then

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Then he saith, *The Lord will not hold him guiltless that taketh his name in vain*: No, though thou live as holy as ever thou canst, and walk as circumspectly as ever any did; yet if thou dost take the Lord's name in vain, thou art gone by that covenant: For I will not, mark, I will not, (let him be in never so much danger), *I will not hold him guiltless that taketh my name in vain*; and so likewise for any other 20. 7. of the ten, do but break them, and thy state is irrecoverable, if thou live and die under that covenant.

4. Though thou shouldst fulfil this covenant or law, even all of it, for a long time, ten, twenty, forty, fifty, or threescore years; yet if thou do chance to slip, and break one of them but once before thou die, thou art also gone and lost by that covenant; for mark, *Cursed is every one that continueth not in all things*, (that is, continueth not in all things, mark that) *which are written in the book of the law to do them*: but if a man do keep all the law of God his whole lifetime, only sin one time before he dies, that one sin is a breach of the law and he hath not continued in doing the things contained therein; (for, to continue according to the sense of this scripture, is to hold on without any failing, either in thought, word or deed); therefore I say, though a man do walk up to the law all his lifetime, but only at the very last, sin one time before he die, he is sure to perish for ever, dying under that covenant. For my friends, you must understand, that the law of God is Yea, as well as the gospel; and as they that are under the covenant of grace shall surely be saved by it, so, even so, they that are under the covenant of works and the law, they shall surely be damned by it, if continuing therein. This is the covenant of works, and the nature of it, namely, not to abate any thing, no, not a mite, to him that lives and dies under it: I tell thee (saith Christ) *thou shalt not depart thence*, Luke. (that is from under the curse), *till thou hast paid the very last mite*. 12. 59.

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5. Again

5. Again you must consider that this law does not only condemn words and actions, as I said before, but it hath authority to condemn the most secret thoughts of the heart, being evil; so that if thou do not speak any word that is evil, as swearing, lying, jesting, dissembling, or any other word that tendeth to, or favoureth of sin, yet there should chance to pass but one vain thought through thy heart, but one in all thy life time, the law taketh hold of it, accuseth, and also will condemn thee for it. You may see one instance for all in the 5th of Matth. at the 27th and 28th verses, where Christ saith, That though a man do not lie with a woman carnally, yet if he do but look on her and in his heart lust after her, he is counted by the law, being rightly expounded, such a one that hath committed the sin, and thereby hath laid himself under the condemnation of the law. And so likewise of all the rest of the commands, if there be any thought that is evil do but pass through thy heart, whether it be against God, or against man in the least measure, though possibly not discovered of thee or by thee, yet the law takes hold of thee therefore, and doth by its authority, both cast condemn, and execute thee for thy doing so. *The thought of wickedness is sin*

6. Again, the law is of that nature and severity, that it doth not only inquire into the generality of thy life, as touching several things, whether thou art upright there or no, but the law doth also follow thee into all thy holy duties, and watcheth over thee there, to see whether thou dost do all things aright there; that is to say, whether, when thou dost pray, thy heart hath no wandering thoughts in it; whether thou do every holy duty thou dost perfectly, without the least mixture of sin; and if it doth find thee to slip, or in the least measure to fail in any holy duty that thou dost perform, the law taketh hold on that, and findeth fault with that, so as to render all the holy duties that ever thou didst unavailable because

of that. I say, if when thou art a-hearing, there is but one vain thought, or in praying but one vain thought, or any other thing whatsoever, let it be civil or spiritual, one vain thought, once in all thy life-time, will cause the law to take hold on it, that for that one thing it doth even set open all the flood-gates of God's wrath against thee, and irrecoverably, by that covenant, it doth bring eternal vengeance upon thee: So that, I say, look which way thou wilt, fall wherein thou wilt, and do as seldom as ever thou canst, either in civil or spiritual things, as afore said; that is, either in the service of God, or in thy employments of the world, as thy trade or calling, either in buying or selling any way, in any thing whatsoever: I say, if in any particular it findeth thee tardy, or in the least measure guilty, it calleth thee an offender, it accuseth thee to God, it puts a stop to all the promises thereof, that are joined to the law, and leaves thee there as a cursed transgressor against God, and a destroyer of thy own soul.

Here I could have thee, by the way, for to take notice, that it is not my intent, at this time, to enlarge on the several commands in particular, for that would be very tedious both for me to write, and thee to read; only thus much I would have thee to do at the reading hereof, make a pause, and sit still one quarter of an hour, and muse a little in thy mind thus with thyself, and say, Did I ever break the law, yea, or no? Had I ever in all my life time one sinful thought passed through my heart since I was born, yea or no; And if thou findest thyself guilty, as I am sure thou canst not otherwise chuse but do, unless thou shut thy eyes against thy every day's practice; then, I say, conclude thyself guilty of the breach of the first covenant. And when that this is done, be sure, in the next place, thou do not straightway forget it, and put it out of thy mind, that thou art condemned by the same covenant; and then do not content thyself until thou do find that God hath sent thee a pardon from heaven, through
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the merits of our Lord Jesus Christ, the Mediator of the new covenant. And if God shall but give thee a heart to take this my counsel, I do make no question but these words spoken by me will prove an instrument for the directing of thy heart to the right remedy for the salvation of thy soul.

Thus much now touching the law and the severity of it, upon the person that is found under it, having offended or broken any one particular of it, either in thought, word, or action; and now, before I do proceed to the next thing, I shall answer four objections that do lie in my way; and also such as do stumble most part of the world.

The first objection. And, first, but you will say, methinks you speak very harshly; it is enough to daunt a body; set the case therefore, that a man, after he hath sinned, and broken the law, repenteth of his wickedness, and promiseth to do so no more, will not God have mercy then, and save a poor sinner then?

Ans. 1. I told you before, That the covenant once broken, will execute upon the offender that which it doth threaten to lay upon him; and as for your supposing that your repenting, and promising to do so no more, may help well, and put you in a condition to attain the mercy of God by the law; these thoughts do flow from gross ignorance, both of the nature of sin, and also of the nature of the justice of God. And if I was to give you a description of one in a lost condition for the present, I would brand him out with such a mark of ignorance as this is.

2. The law, as it is a covenant of works, doth not allow of any repentance unto life of those that live and die under it; for the law being once broken by thee, never speaks good unto thee, neither doth God at all regard thee, if thou be under that covenant, notwithstanding all thy repentings, and also promises to do so no more. No, saith the law, thou hast sinned, therefore I must curse thee, for it is my nature

nature to curse even and nothing else but curse, every one that doth in any point transgress against me, Gal.

3. 10. *They brake my covenant, and I regarded them Heb. 8. not, saith the Lord.* Let them cry I will not 22.

regard them; let them repent, I will not regard them; they have broken my covenant, and done that in which I delighted not; therefore by that covenant I do curse, and not bless; damn, and not save; frown, and not smile; reject and not embrace; charge sin, and not forgive it. *They brake my covenant, and I regarded them not:* So that I say, If thou break the law, the first covenant, and thou being found there, God looking on thee through that, he hath no regard on thee, no pity for thee, no delight in thee.

Object. 2. But hath not the law promises as well as threatenings? saying, *The man that doth these things shall live* (mark, he shall live) *by them, or in them.*

Ans. 1. To break the commandments is not to keep or fulfil the same; but thou hast broken them, therefore the promise doth not belong to thee by that covenant.

2. The promises that are of the law are conditional, and so not performed, unless there be a full and continual obedience to every particular of it, and that without the least sin. *Do this*, mark, *do this*, and afterwards thou shalt live; but if thou break one point of it once in all thy life, thou hast not done the law; therefore the promises following the law do not belong unto thee, if one sin hath been committed by thee. As thus, (I will give you a plain instance), Set the case there be a law made by the king, that if any man speak a word against him, he must be put to death, and this must not be revoked, but must for certain be expected on the offender; though there be a promise made to them that do not speak a word against him, that they should have great love from him; yet this promise is nothing to the offender, he is like to have no share

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in it, or to be ever the better for it; but contrariwise, the law that he hath offended must be executed on him; for his sin shutteth him out from a share of or in the promises. So it is here, there is a promise made indeed, but to whom? Why, it is to none but those that live without sinning against the law: but if thou (I say) sin one time against it in all thy life-time, thou art gone, and not one promise belongs to thee, if thou continue under this covenant. Methinks the prisoners at the bar, having offended the law, (and the charge of a just judge towards them), do much hold forth the law, as it is a covenant of works, and how it deals with them that are under it. The prisoner having offended, cries out for mercy; Good my Lord, mercy, (saith he), Pray, my Lord, pity me: The judge saith, What canst thou say for thyself, that sentence of death should not be passed upon thee? Why, nothing but this, I pray my Lord be merciful. But he answers again, Friend, the law must take place, the law must not be broken. The prisoner saith, Good my Lord, spare me, and I will never do so any more. The judge, notwithstanding the man's outcries, and sad condition, must, according to the tenor of the law, pass judgement upon him, and the sentence of the condemnation must be read to the prisoner, though it makes him fall down dead to hear it, if he executes the law as he ought to do. And just thus it is concerning the law of God.

Object. 3. Ay, but sometimes (for all your haste) the judge doth also give some pardons, and forgive some offenders, notwithstanding their offences, though he be a judge.

Ans. It is not because the law is merciful, but because there is manifested the love of the judge, (not the love of the law): I beseech you to mark this distinction; for if a man that hath deserved death by the law, be, notwithstanding this, forgiven his offence, it is not because the law saith, Spare him, but it is the love of the judge (or chief magistrate)

magistrate) that doth set the man free from the condemnation of the law. But mark, here the law of men and the law of God do differ; the law of man is not so irrevocable, but if the supreme please he may sometimes grant a pardon, without satisfaction given for the offence: but the law of God is of this nature, that if the man be found under it, and a transgressor, or one that hath transgressed against it, before that prisoner can be released, there must be a full and complete satisfaction given to it, either by the man's own life, or by the blood of some other man: *For without shedding of blood there is Heb. 9: no remission*, that is, there is no deliverance from 22. under the curse of the law of God; and therefore, however the law of man may be made of none effect, sometimes by shewing mercy without giving of a full satisfaction, yet the law of God cannot be so contented, nor at the least give way, that the person offending that should escape the curse; and not be damned, except some one do give a full and complete satisfaction to it for him, and bring the prisoner into another covenant, (to wit), the covenant of grace, which is more easy, and soul-refreshing, and sin pardoning.

I say, therefore, you must understand, that if there be a law made that reaches the life, to take it away for the offence given by the offender against it, then it is clear, that if the man be spared and saved, it is not the law that doth give the man this advantage, but it is the mere mercy of the king, either because he hath a ransom or satisfaction some other way, or being provoked thereto out of his own love to the person whom he saveth. Now thou also having transgressed and broken the law of God, if the law be not executed upon thee, it is not because the law is merciful, or can pass by the least offence done by thee, but thy deliverance comes another way: therefore, I say, however it be by the laws of men, where they be corrupted and perverted, yet the law of God is of that nature, that if it hath not thy own

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blood, or the blood of some other man, (for it calls for no less), for to ransom thee from the curse of it, being due to thee for thy transgression, and to satisfy the cries, the doleful cries thereof, and ever for to present thee pure and spotless before God, (notwithstanding this fiery law), thou art gone if thou hadst a thousand souls; *For without shedding of blood there is no remission, no forgiveness of the least sin against the law.*

Heb. 9.
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Object. 4. But you will say, I do not only repent me of my former life, and also promise to do so no more, but now I do labour to be righteous, and to live a holy life; and now instead of being a breaker of the law, I do labour to fulfil the same; what say you to that?

Ans. Set the case thou couldst walk like an angel of God; set the case thou couldst fulfil the whole law, and live from this day to thy life's end, without sinning in thought, word, or deed, which is impossible; but, I say, set the case it should be so, why, thy state is as bad (if thou be under the first covenant) as ever it was: For, first, I know thou darest not say but thou hast, at one time or other, sinned; and, if so, then the law hath condemned thee; and, if so, then I am sure, that thou, with all thy actions and works of righteousness, canst not remove the dreadful and irresistible curse that is already laid upon thee by that law which thou are under, and which thou hast sinned against; though thou livest the holiest life that any man can live in this world; being under the law of works, and so not under the covenant of grace, thou must be cut off without remedy; for thou hast sinned, though afterwards thou live never so well.

The reasons for this that hath been spoken, are these:

1. The nature of God's justice calls for it, that is, it calls for irrecoverable ruin on them that transgress against the law: for justice gave it, and justice looks to have it, completely and continually obeyed, or else

justice

justice is resolved to take place and execute its office, which is to punish the transgressor against it; you must understand that the justice of God is as unchangeable as his love; his justice cannot change its nature; justice it is, if it be pleased, and justice it is, if it be displeased. The justice of God in this place, may be compared to fire; there is a great fire made in some place, if thou do keep out of it, it is fire; if thou do fall into it, thou will find it fire, and therefore the apostle useth this as an argument to stir up the Hebrews to stick close to Jesus Christ, lest they fall under the justice of God, by these words. *For our God is a consuming fire: into which, Heb. 12.* if thou fall, it is not for thee to go out again, as it is 29. with some that fall into a material fire; no, but he that falls into this, he must lie there for ever; as it is clear where he saith, *Who among us can dwell Is. 33.* with everlasting burnings, and with devouring fire? 14. For justice once offended, knoweth not how to shew any pity or compassion to the offender; but runs on him like a lion, takes him by the throat, throws him into prison, and there he is sure to lie, and that to all eternity, unless infinite satisfaction be given to it, which is impossible to be given by any one of (us) the sons of Adam.

2. The faithfulness of God calls for irrecoverable ruin to be poured out on those that live and die under this covenant. If thou having sinned but one sin against this covenant, and should afterwards escape damning, God must be unfaithful to himself, and to his word; which both agree as one. First he would be unfaithful to himself; to himself, that is, to his justice, holiness, righteousness, wisdom and power, if he should offer to stop the runnings out of his justice, for the damning of them that have offended it. And, secondly, he would be unfaithful to his word, (his written word), and deny, disown, and break that, of which he hath said. *It is easier for heaven and Luke.* earth to pass away, than for one tittle of the law to 16. 7c fail, or be made of none effect; now if he should

not, according to his certain declarations therein, take vengeance on those that fall and die within the threat and sad curses denounced, in that his word could not be fulfilled.

3. Because otherwise he would disown the sayings of his prophets, and gratify the sayings of his enemies; his prophets say he will take vengeance, his enemies say he will not; his prophets say he will remember their iniquities, and recompence them into their bosom; but his enemies say they shall do well, and they, *shall have peace though they walk after the imagination of their own heart*; and be not so strict as the word commands, and do not as it saith: but let me tell thee, hadst thou a thousand souls, and each of them was worth a thousand worlds, God would set them all on a light fire, if they fall within the condemnings of his word, and thou die without a Jesus, even the right Jesus; for the scriptures cannot be broken. What, dost thou think that God, Christ, prophets, and scriptures, will all lie for thee? and falsify their words for thee? it will be but ill venturing thy soul upon that.

Deut.
29. 19.

And the reasons for it are these; 1. Because God is God; and, 2. Because man is man.

1. Because God is perfectly just, and eternally just; perfectly holy, and eternally holy; perfectly faithful, and eternally faithful; that is, without any variableness or shadow of turning, but perfectly continueth the same, and can as well cease to be God, as to alter or change the nature of his Godhead. And as he is thus the perfection of all perfections, he gave out his law to be obeyed; but if any offend it, then they fall into the hands of this his eternal justice, and so must drink of his irrecoverable wrath, which is the execution of the same justice. I say, this being thus, the law being broken, justice takes place, and so faithfulness followeth, to see that execution be done, and also to testify that he is true, and doth denounce his unspeakable, unsupportable, and

and unchangeable, vengeance on the party offending.

2. Because thou art not as infinite as God, but a poor created weed, that is here to-day and gone to-morrow; and not able to answer God in his essence, being, and attributes, thou art bound to fall under him, for that thy soul or body can do nothing that is infinite in such a way, as to satisfy this which is an infinite God in all his attributes.

But to declare unto you the misery of man by this law to purpose, I do beseech you to take notice of these following particulars, besides what hath been already spoken. First, I shall shew the danger of them by reason of the law, as they come from Adam. Secondly, as they are in their own persons particularly under it.

First, as they come from Adam, they are in a sad condition :

1. Because he left them a broken covenant : or, take it thus, because they, while they were in him, did with him break that covenant. Oh ! this was the treasure that Adam left to his posterity ; it was a broken covenant, insomuch that death reigned over all his children, and doth still to this day, as they come from him, both natural and eternal death, Rom. 5. It may be, drunkard, swearer, liar, thief, thou dost not think of this.

2. He did not only leave them a broken covenant, but also made them (himself) sinners against it : He made them sinners : *By one man's disobedience many* Rom. 5. *were made sinners* ; and this is worse than the first. 19.

3. Not only so, but he deprived them of their strength, by which at first they were enabled to stand, and left them no more than dead men. O helpless state ! Oh how beggarly and miserable are the sons of Adam !

4. Not only so, but also before he left them, he was the conduit-pipe through which the devil did convey off his poisoned spawn and venomous nature in the hearts of Adam's sons and daughters, by which they are at this day so strongly and so violently

ly carried away, that they fly as fast to hell and the devil, by reason of sin, as chaff before a mighty wind.

5. In a word, Adam led them out of their paradise, that is one more; and put out their eyes, that is another; and left them to the leading of the devil; O sad! Canst thou hear this, and not have thy ears to tingle and burn on thy head! Canst thou read this, and not feel this, and not feel thy conscience begin to throb and dagg? if so, surely it is because thou art either possessed with the devil, or beside thyself.

But I pass this, and come to the second thing, which is the cause of their being in a sad condition, which is by reason of their being in their particular persons under it.

First, therefore, they that are under the law, they are in a sad condition; because they are under that which is more ready (thro' our infirmity) to curse than to bless; they are under that called the *mini-*
2 Cor. 3. *stration of condemnation*; that is, they are under that dispensation or administration, whose proper work is to curse and condemn, and nothing else.

2. Their condition is sad who are under the law; because they are not only under that ministration that doth condemn, but also that which doth wait an opportunity to condemn: the law doth not wait that it might be gracious, but it doth wait to curse and condemn; it came on purpose to discover sin.
Rom. 5. *The law entered, saith the apostle, that the offence*
20. *might abound*; or appear indeed to be that which God doth hate, and also to curse for that which hath been committed, as he saith, *Cursed is every one*
Gal. 3. *that continueth not in all things that are written in*
10. *the book of the law to do them.*

3. They are in a sad condition; because that administration they are under, that are under the law, doth always find fault with the sinner's obedience, as well as his disobedience, (if it be not done in a right spirit, which they that are under that cove-
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nant cannot do, by reason of their being destitute of faith); therefore, I say, it doth controul them, saying, This was not well done; this was done by halves; this was not done freely, and that was not done perfectly, and out of love to God. And hence it is that some men, notwithstanding they labour to live as holy as ever they can, according to the law, yet they do not live a peaceable life, but are full of condemnings, full of guilt and torment of conscience; finding themselves to fail here, and fall short there, omitting this good which the law commands, and doing that evil which the law forbids; but never giveth them one good word for all their pains.

4. They that are under the law are in a sad condition; because they are under that administration that will never be contented with what is done by the sinner; if thou be under this covenant, work as hard as thou canst, the law will never say, *Well done*; never say, *My good servant*; no, but always it will be driving of thee faster, hastening of thee harder, giving of thee fresh commands, which thou must do, and upon pain of damnation not to be left undone. Nay, it is such a master that will curse thee, not only for thy sins, but also because thy good works were not so well done as they ought to be.

5. They that are under this covenant or law, their state is very sad; because this law doth command impossible things of him that is under it; and yet doth but right in it, seeing man at the first had in Adam strength to stand, if he would have used it, and the law was given them (as I said before) when man was in his full strength; and therefore no un-equality, if it commands the same still, seeing God that gave thee strength did not take it away. I will give you a similitude for the clearing of it: Set the case, that I give to my servant ten pounds, with this charge, lay it out for my best advantage, that I may have my own again with profit: now if my
servant,

servant, contrary to my command, goeth and spendeth my money in a disobedient way, is it any un-equality in me to demand of my servant what I gave him at first? nay, and though he have nothing to pay, I may lawfully cast him into prison, and keep him there until I have satisfaction. So here, the law was delivered to man, at the first, when he was in a possibility to have fulfilled it: Now then, though man may have lost his strength, yet God is just in commanding the same work to be done. Ay, and if they do not do the same things, I say, that are impossible for them to do, it is just with God to damn them, seeing it was they themselves that brought themselves in this condition; therefore, *Rom. 3. 19.* saith the apostle, *What things soever the law saith, or commands, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God. And this is thy sad condition that art under the law, Gal. 3. 10.*

But if any should object and say, But the law doth not command impossible things of natural man.

I should answer in this case, as the apostle did in another, very much like unto it, saying, *They know not what they say, nor whereof they affirm.* For doth not the law command thee to love the Lord thy God, with all thy soul, with all thy strength, with all thy might? &c. and can the natural man *Jer. 13. 23.* do this? *How can those that are accustomed to do evil, do that which is commanded in this particular? Can the Ethiopian change his skin, or the leopard his spots?*

Doth not the law command thee to do good, and nothing but good? and that with all thy soul, heart, and delight, (which the law as a covenant of works called for); and canst thou being carnal do that? But there is no man that hath understanding, if he should hear thee say so, but would say that thou wast either bewitched or stark mad.

6. They that are under the law are in a sad condition; because, that though they follow the law,

or covenant of works; I say, though they follow it, it will not lead them to heaven; no, but contrariwise, it will lead them under the curse. *It is not possible, saith Paul, that any should be justified by the law, (or by our following of it), for by that is the knowledge of sin; and by it we are condemned for the same, which is far from leading us to life; being the ministration of death; and again, Israel that followed after the law of righteousness, hath not attained to the law of righteousness: wherefore? because they sought it not by faith, but by the law, and by the works thereof.* *2 Cor. 3. 30. Rom. 9.*

7. They that are under the law are in a sad condition; because they do not know whether ever they shall have any wages for their work or no; they have no assurance of the pardon of their sins, neither any hopes of eternal life: but poor hearts as they are, they work for they do not know what, even like a poor horse that works hard all day, and at night hath a dirty stable for his pains; so thou mayst work hard all the days of thy life, and at the day of death, instead of having a glorious rest in the kingdom of heaven, thou mayst, nay, thou shalt have for thy sins, the damnation of thy soul and body in hell to all eternity; forasmuch as I said before, that the law, if thou sinnest, it doth not take notice of any good work done by thee; but takes its advantage to destroy and cut off thy soul for the sin thou hast committed.

8. They that are under the law are in a sad condition; because they are under that administration upon whose souls God doth not smile (they dying there); for the administration that God doth smile upon his children through, is the covenant of grace they being in Jesus Christ, the Lord of life and consolation: but contrariwise to those that are under the law; for they have his frowns, his rebukes, his threatenings, and with much severity they must be dealt withal; *For they brake my covenant, and I looked upon them not, saith the Lord.* *Jer. 31. 32.*

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9. They are in a sad condition; because they are out of the faith of Christ: they that are under the law have not the faith of Christ in them; for that dispensation which they are under, is not the administration of faith, *the law is not of faith*, faith the apostle.

Gal. 3.
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10. Because they have not received the Spirit; for that is received *by the hearing of faith*, and not by the law, nor the works thereof.

11. In a word, if thou live and die under that covenant, Jesus Christ will neither pray for thee, neither let thee have one drop of his blood to wash away thy sins; neither shalt thou be so much as one of the least in the kingdom of heaven; for all these privileges come to souls under another covenant, as the apostle saith, *for such are not under the law, but under grace*; that is, such as have a share in the benefits of Jesus Christ, or such as are brought from under the first covenant into the second; or from under the law into the grace of Christ's gospel; without which covenant of grace, and being found in that, there is no soul can have the least hope of eternal life, no joy in the Holy Ghost, no share in privileges of saints, because they are tied up from them by the limits and bond of the covenant of works. For you must understand, that these two covenants have their several bounds and limitatons, for the ruling and keeping in subjection, or giving of freedom to the parties under the said covenants: Now, they that are under the law are within the compass and jurisdiction of that, and are bound to be in subjection to that; and living and dying under that, they must stand and fall to that, as Paul saith *to his own master he shall stand or fall*. The covenant of grace doth admit to those that are under it, also liberty and freedom, together with commanding of subjection to the things contained in it; which I shall speak to further hereafter.

But now, that the former things may be further made to appear, that is, what the sad condition of

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all them that under the law is; as I have shewn you something of the nature of the law, so also shall I shew, that the law was added and given for that purpose, that it might be so with those that are out of the covenant of grace.

1. God did give the law, that sin might abound, Rom. 5. 20. not that it should take away sin in any, but to discover the sin which is already begotten or that hereafter be begotten by lust and Satan. I say, this is one proper work of the law to make manifest sin: it is sent to find fault with the sinner, and it doth also watch that it may do so and it doth take all advantages, for the accomplishing of its work in them that give ear thereto, or do not give ear, if it have the rule over them. I say, it is like a man that is sent by his Lord to see and pry into the labour and works of other men, taking every advantage to discover their infirmities and failings, and to chide them; yea, to throw them out of the Lord's favour for the same.

2. Another great end why the Lord did add or give the law, it was, that no man might have any thing to lay to the charge of the Lord, for his condemning of them that do transgress against the same. You know, that if a man should be had before an officer or judge, and there be condemned, and yet by no law, he that condemns him might be very well reprehended, or reprov'd for passing the judgement; yea, the party himself might have better ground to plead for his liberty, than the other to plead for the condemning of him; but this shall not be so in the judgement-day, but contrariwise; for then every man shall be forced to lay his hand on his mouth, and hold his tongue at the judgement of God, when it is passed upon them; therefore, saith the apostle, *What things soever the law saith, it saith to them that are under the law*, (that is, all the commands, all the cursings and threatenings, that are spoken by it, are spoken, saith he), Rom. 3. *that every mouth may be stopped.* Mark, I beseech you,

you, it saith, saith he, *that every mouth might be stopped, and that all the world might become guilty before God.* So that now, in case any in the judgement-day should object against the judgement of God, as those in the 25th of Matthew do, saying, Lord, when saw we thee thus and thus? and why dost thou pass such a sad sentence of condemnation upon us? surely this is injustice, and not equity. Now, for the preventing of this, the law was given; ay, and that it might prevent thee to purpose, God gave it betimes, before either thy first father had sinned, or thou wert born. So that again, if there should be these objections offered against the proceedings of the Lord in justice and judgement, saying, Lord, why am I thus condemned? I did not know it was sin. Now, against these two was the law given, and that betimes; so that both these are answered. If the first come in, and say, *Why am I judged? why am I damned?* then will the law come in, even all the ten commandments, with every one of their cries against thy soul, the first saying, *He hath sinned against me, damn him;* the second saying also, *he hath transgressed against me, damn him;* the third also saying the same; together with the fourth, fifth, sixth, seventh, eighth, ninth, tenth; even all of them, will discharge themselves against thy soul, if thou die under the first covenant, saying, *he or they have transgressed against us, damn them, damn them;* and I tell thee also, that these ten great guns, the ten commandments, will, with discharging themselves in justice against thy soul, so rattle in thy conscience, that thou wilt, in spite of thy teeth, be immediately put to silence, and have thy mouth stopped; and let me tell thee further, that if thou shalt appear before God, to have the ten commandments discharge themselves against thee, thou hadst better be tied to a tree, and have ten, yea ten thousand, of the biggest pieces of ordnance in the world to be shot off against thee; for these could go no further but

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only to kill the body; but they, both body and soul to be tormented in hell with the devil to all eternity.

3. Again, if the second thing should be objected, saying, But Lord, I did not think this had been sin, or the other had been sin, for no body told me so, then also will the giving of the law take off that saying, Nay, but I was given to thy father Adam before he had sinned, or before thou wast born, and have ever since been in thy soul to convince thee of thy sins, and to controul thee for doing the thing that was not right. Did not I secretly tell thee at such a time, in such a place, when thou wast doing of such a thing with such a one, or when thou wast all alone, that this was a sin, and that God did forbid it; therefore if thou didst commit it, God would be displeased with thee for it; and when thou wast thinking to do such a thing, at such a time, did not I say, forbear do not so? God will smite thee, and punish thee for it, if thou dost do it. And besides, God did so order it, that you had me in your houses, in your Bibles, and also you could speak and talk of me; thus pleading the truth, thou shalt be forced to confess it is so; nay, it shall be so in some sort with the very Gentiles, and barbarous people, that fall far short of that light we have in these parts of the world; for, saith the apostle, *The Gentiles which have Rom. 2. not the law, these do by nature the things contained 14. 15. in the law; these having not the law, (that is, not written as we have, yet they), are a law unto themselves, which sheweth the works of the law is written in their hearts.* That is, they have the law of works in them by nature, and therefore they shall be left without excuse; for their own conscience shall stand up for the truth of this, where he saith, *Their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another.* Ay, but when? Why, in the day when God shall judge the secrets of men by Jesus Christ according to my gospel. So this I say is another end for

for which the Lord did give the law, namely, that God might pass a sentence in righteousness, without being charged with any injustice by those that shall fall under it in the judgement.

4. A fourth end why the Lord did give the law, was, because they that die out of Jesus Christ might not only have their mouths stopped, but also that their persons might become guilty before God, Rom. 3. 19.; and indeed this will be the ground of silencing, (as I said before), they finding themselves guilty, their consciences backing the truth of the judgement of God passed upon them, *they shall become guilty*; that is, they shall be fit vessels for the wrath of God to be poured out into, being filled with guilt by reason of transgressions against the commandments; thus therefore shall the parties under

Rom. 9. 22. the first covenant *be fitted to destruction*, even as wood or straw, being well dried, is fitted for the fire; and the law was added and given, and speaks to this very end, that sins might be shewn, mouths might be stopped from quarrelling; and that all the world, mark *the world*, might become guilty before God, and so be in justice for ever and ever overthrown, because of their sins.

And this will be so, for these reasons.

1. Because God hath a time to magnify his justice and holiness, as well as to shew his forbearance and mercy. We read in scripture, that his eyes are too pure to behold iniquity, Hab. 1. 13.; and then we shall find it true. We read in scripture, that he will magnify the law, and make it honourable; and then he will do it indeed.

Now, because the Lord doth not strike so soon as he is provoked by sin, therefore poor souls will not know nor regard the justice of God, neither do they consider the time in which it must be advanced, which will be when men drop under the wrath of God as fast as *hail in a mighty storm*. Now, therefore, look to it all you that count the long-suffering and forbearance of God slackness; and because for

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the present he keepeth silence, therefore think that he is like unto yourselves. No, no; but know that God hath his set time for every purpose of his, and in its time it shall be advanced most marvellously, to the everlasting astonishment and overthrow of that soul that shall be dealt withal by justice and the law. O! how will God advance his justice? O! how will God advance his holiness? First, by shewing men that he in justice cannot, will not regard them, because they have sinned; and, secondly, in that his holiness will not give way for such unclean wretches to abide in his sight, his eyes are so pure.

2. Because God will make it appear, that he will be as good as his word to sinners: sinners must not look to escape always; though they may escape a while, yet they shall not go for all ado unpunished; no, but they shall have their due to a farthing, when every threatening and curse shall be accomplished and fulfilled on the head of the transgressor. Friend, there is never an idle word that thou speakest, but God will account with thee for it; there is never a lie thou tellest, but God will reckon with thee for it; nay, there shall not pass so much as one passage in all thy lifetime, but God, the righteous God, will have it in the trial by his law, (if thou die under it), in the judgement-day.

III. But you will say, But who are those that are thus under the law?

Ans. Those that are under the law, may be branched out into three ranks of men: Either, first, such as are grossly prophane; or, secondly, such as are more refined; which may be two ways, some in a lower sort, and some in a more eminent way.

First, then, they are under the law, as a covenant of works, who are open, profane, and ungodly wretches, such as delight not only in sin, but also make their boast of the same, and brag at the thoughts of committing of it: now as for such as these are, there is a scripture in the first epistle of Paul to Timothy, 1 chap. at the 9th and 10th verses,

verses, which is a notable one to this purpose, *The law* (saith he) *is not made for a righteous man* (not as it is a covenant of works), *but for the (unrighteous or) lawless and disobedient; for the ungodly and for sinners; for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind; for men-stealers, liars, (look to it liars), for perjured persons, and (in a word) if there be any other thing that is not according to sound doctrine.* These are one sort of people that are under the law, and so under the curse of the same, whose due is to drink up the brimful cup of God's eternal vengeance; and therefore I beseech you not to deceive yourselves. For know you not that the unrighteous shall not inherit the kingdom of God? Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of heaven. Poor souls! you think that you may have your sins, your lusts and pleasures, and yet you shall do pretty well, and be let to go free in the judgement-day: but see what God saith of such in the 9th of Deuteronomy, ver. 19; 20.; *Which shall bless themselves in their heart; saying, we shall have peace, we shall be saved; we shall do as well as others; in the day when God shall judge the world by Jesus Christ; (but saith God) I will not spare them; no, but my anger and my jealousy shall smoke against them. How far! Even to the executing of all the curses that are written in the law of God upon them; Nay, saith God, I will be even with them; For I will blot out their names from under heaven.* And indeed it must of necessity be so, because such souls are unbelievers, in their sins, and under the law, which cannot, will not shew any mercy on them; for it is not the administration of mercy and life, but the administration of death and destruction, (as you have it 2 Cor. the 3d chapter the 7th and 9th verses); and all those,

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those, every one of them, that are open, profane, and scandalous wretches, are under it, and have been so ever since they came into the world to this day; and they will for certain live and die under the same dispensation, and then be damned to all eternity, if they be not converted from under that covenant, into and under the covenant of grace, (of which I shall speak in its place); and yet for all this, how brag and crank are our poor wantons and wicked ones, in this day of forbearance! as if God would never have a reckoning with them, as if there was no law to condemn them, as if there was no hell-fire to put them into! But oh! How will they be deceived, when they shall see Christ sitting upon the judgement-seat, having laid aside his priestly and prophetic office, and appearing only as a judge to the wicked! When they shall see all the records of heaven unfolded and laid open; when they shall see each man his name out of the book of life, and in the book of the law; when they shall see God in his majesty, Christ in his majesty, the saints in their dignity; but themselves in their impurity! What will they say then? whither will they fly then? where will they leave their glory? *Is. 10. 3. O sad state!*

Secondly, They are under the law also, who do not only so break and disobey the law, but follow after the law, as hard as ever they can, seeking justification thereby; that is, a man should abstain from the sins against the law, and labour to fulfil the law, and give up himself to the law; yet if he look no further than the law, he is still under the law, and for all his obedience to the law, the righteous law of God, he shall be destroyed by that law. Friend, you must not understand that none but profane persons are under the law: No, but you must understand that a man may be turned from a vain, loose, open, profane conversation, and sinning against the law, to a holy righteous life, and yet be in the same state, under the same law, and as sure to be damned as the other that are more profane

and loose. And though you may say this is very strange, yet I shall both say it, and prove it to be true. Read with understanding that scripture in Rom. 9. at the 30th, 31st, verses, where the apostle, speaking of the very same thing, saith, *But Israel followed after the law of righteousness; mark that, followed after the law of righteousness; they notwithstanding their earnest pursuit, or hunting after the law of righteousness, fell short of the law of righteousness.* It signifies thus much to us, that let a man be never so earnest, so fervent, so restless, so serious, so ready, so apt and willing to follow the law, and the righteousness thereof, if he be under that covenant he is gone, he is lost, he is deprived of eternal life; because he is not under the ministration of life (if he die there); read also that scripture, which saith, *For as many as are of the works of the law, are under the curse;* mark, they that are of the works of the law: now, for to be of the works of the law, it is to be of the works of the righteousness thereof; that is, to abstain from sins against the law, and to do the commands thereof, as near as ever they can for their lives, or with all the might they have; and therefore I beseech you to consider it, for mens being ignorant of this, is the cause why so many go on, supposing they have a share in Christ; because they are reformed and abstain from the sins against the law, who, when all comes to all, will be damned notwithstanding, because they are not brought out from under the covenant of works, and put under the covenant of grace.

Obj. But (can you in very deed make these things manifestly evident from the word of God; methinks to reason thus is very strange, that a man should labour to walk up according the law of God, as much as ever he can, and yet that man, notwithstanding this, should be still under the curse. Pray clear it.

Ans. Truly, this doth seem very strange, I do know full well, to the natural man, to him that is yet in his unbelief; because he goeth by beguiled

reason:

Gal. 3.
10.

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reason: but for my part, I do know it is so, and shall labour also to convince thee of the truth of the same.

First, then, the law is thus strict and severe, that if a man do sin but once against it, he (I say) is gone for ever by the law, living and dying under that covenant: If you would be satisfied as touching the truth of this, do but read the 3d of the Galatians, at the 10th verse, where it saith, *Cursed is every one* (that is, not a man shall miss by that covenant) *that continueth not in all* (mark, in all) *things that are written in the book of the law to do them.* Pray, mark, here is a curse in the first place, if all things written in the book of the law be not done, and that is, continually too, that is, without any failing, or one slip, as I said before. Now there is never a one in the world, but before they did begin to yield obedience to the least command, they in their own persons did sin against it, by breaking of it: The apostle, methinks, is very notable for the clearing of this, in that 3d of the Romans, and also in the 5th; in the one he endeavours for to prove that all had transgressed in the first Adam, as he stood a common person, representing both himself and us in his standing and falling. *Wherefore, saith he, as by one Rom. 5. man sin entered into the world, and death by sin, and 12. so death passed upon all men; mark that, but why? for that all have sinned; that is, forasmuch as all naturally are guilty of original sin, the sin that was committed by us in Adam, so this is one cause why none can be justified by their obedience to the law, because they have in the first place broken it in their first parents. But, secondly, in case this should be opposed and rejected by quarrelsome persons, though there be no ground for it, Paul hath another argument to back his doctrine, saying, For we have proved (already) that both Jews and Gentiles are all under sin. 1. As it is written, There is none righte- Rom. 3. ous, no not one. 2. They are all gone out of the way, 9. to 20. they are together (mark, together) become unprofitable, there is none that doth good, no not one. 3. Their*

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throat

throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips.

4. Their mouths are full of cursing and bitterness,

5. Their feet are swift to shed blood. In a word, destruction and misery are in their ways. And the way of peace they have not known. Now then, saith

he, having proved these things so clearly, the conclusion of the whole is this, *That what things soever the law saith* (in both shewing of sin and cursing for the same) *it saith to (all) them that are under the law, that every mouth may be stopped, and all the world may become guilty before God.* So that here, I say, lieth the ground of our being justified by the law, even because, in the first place, we have sinned against it; for know this for certain, that if the law doth take the least advantage of thee, by thy sinning against it, all that ever thou shalt afterwards hear from it, is nothing but curse, curse, curse him, for not continuing in all things that are written in the book of the law to do them.

Secondly, Thou canst not be saved by the righteous law of God the first covenant, because that (together with this thy miserable state, by original and actual sins, before thou didst follow the law) since thy turning to the law thou hast committed several sins against the law. *In many things we offend all.* So that now thy righteousness to the law, being mixed with sometimes the lust of concupiscence, fornication, covetousness, pride, heart-risings against God, coldness of affection towards him, backwardness to good duties, speaking idle words, having strife in your hearts, and such like: I say, these things being thus, the righteousness of the law is become too weak through this our flesh, (Rom. 8. 3.); and so, notwithstanding all our obedience to the law, we are yet through our weakness under the curse of the law; for, as I said before, the law is so holy, so just, and so good, that it cannot allow that any failing or slip should be done by them that look for life by the same, *Cursed is every one that continueth*

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not in every thing, and this Paul knew full well, which made him throw away all his righteousness. But you will say, That it was his own. *Answer.* But it was even that which, while he calls it his own, he also calls it *the righteousness of the law*, and accounts *Phil. 3.* it but dung, but as dirt on his shoes, that he might *7, to 10.* be found in Christ, and so be saved by him without the deeds of the law, *Rom. 3. 28.*

But, thirdly, Set the case of righteousness of the law, which thou hast, was pure and perfect, without the least flaw or fault, without the least mixture of the least sinful thought, yet this would fall far short of presenting of thee blameless in the sight of God, And that I prove by these arguments.

The first argument is, That that which is not Christ, cannot redeem souls from the curse, it cannot completely present them before the Lord: Now the law is not Christ: therefore the moral law cannot (by all our obedience to it) deliver us from the curse that is due to us. *Acts 4. 12.*

The second argument is, That that righteousness which is not the righteousness of faith (that is by believing in Jesus Christ) cannot please God. Now the righteousness of the law, as a covenant of works, is not the righteousness of faith: therefore the righteousness of the law, as acted by us, being under that covenant, cannot please God. The first is proved in *Heb. 11. 6.* *But without faith it is impossible to please him; mark it is impossible.* The second thus, *The law is not of faith, Gal. 3. 12.; Rom. 10. 5, 6.* compared with *Gal. 3. 11.* *But that no man is justified in the sight of the Lord by the law, it is evident; for the just shall live by faith, and the law is not of faith.* But for the better understanding of those that are weak of apprehension, I shall prove it thus:

First, That soul who hath eternal life, he must have it by right of purchase, or redemption, *Heb. 9. 22.; Eph. 1. 7.* Secondly, This purchase or redemption, must be through the blood of Christ. *We have*

have redemption through his blood. Without shedding of blood there is no remission. Now the law is not in a capacity to die, and so to redeem sinners by the purchase of blood, which satisfaction justice calls for, (read the same scriptures, Heb 9. 22.) Justice calls for satisfaction; because thou hast transgressed and sinned against it, and that must have satisfaction; therefore all that ever thou canst do, cannot bring in redemption, though thou follow the law up to the nail-head, (as I may say), because all this is not shedding of blood: for believe it, and know it for certain, that though thou hadst sinned but one sin, before thou didst turn to the law, that one sin will murder thy soul, if it be not washed away by blood, even by the precious blood of Jesus Christ, that was shed when he did hang upon the cross on Mount Calvary.

Object. But you will say, Methinks that giving up ourselves to live a righteous life, should make God look better on us, and so let us be saved by Christ, because we are so willing to obey his law.

Ans. The motive that moveth God to have mercy upon sinners, is not because they are willing to follow the law, but because he is willing to save them. *Deut. 9. 4, 5, 6.* *Not for thy righteousness, or for thy uprightness of heart dost thou possess the land.* Now understand this; if thy will to do righteousness was the first moving cause why God had mercy on thee through Christ, then it must not be freely by grace. (I say freely), but the Lord loves thee, and saves thee upon free terms, having nothing before-hand to make him accept of thy soul, but only the blood of Christ; therefore, to allow of such a principle, it is to allow, that grace is to be obtained by the works of the law, which is so gross darkness, as lies in the darkest dungeon in Popery; and is also directly opposite to scripture. *Rom. 3. 24.* *For we are justified freely by his grace, through the redemption that is in Christ; not through the good that is in ourselves, or done by us. No, But by faith, without, mark that, without*

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out the deeds of the law. Again, not of works, lest ver. 28.
any man should boast. No, no, (saith he), Not ac- Eph. 2.
cording to our works, (or righteousness), but accord- 9.
ing to his own purpose; mark according to his own
purpose and grace which was (a free gift) given us 2 Tim. 1.
in Christ Jesus, (not lately, but) before the world 9.
began.

Object. But you will say, Then why did God give the law, if we cannot have salvation by following of it?

Ans. I told you before, that the law was given for these following reasons.

1. That thou mightest be convinced by it of thy sins, and that thy sins might indeed appear very sinful unto thee; which is done by the law these ways: First, By shewing of thee what a holy God he is that gave the law: and, secondly, By shewing thee thy vileness and wickedness, in that thou, contrary to this holy God, hast transgressed against, and broken this his holy law; therefore, saith Paul, the law was added, that the offence might abound; Rom. 5. that is, by shewing the creature the holiness of God, 20. and also its own vileness.

2. That thou mayst know that God will not damn thee for nothing in the judgement day.

3. Because he would have no quarrelling at his just condemning of them at that day.

4. Because he will make thee to know that he is a holy God, and pure.

IV. *Quest.* But seeing you have spoken thus far, I wish you would do so much as to shew in some particulars, both what men have done, and how far they have gone, and what they have received, being yet under this covenant, which you call the ministration of condemnation.

Ans. This is something a difficult question, and had need be not only warily, but also home and soundly answered. The question consists of three particulars: 1. What men have done; 2. How far men have gone; 3. What they have received, and yet

yet to be under the law or covenant of works, and so in a state of condemnation.

As for the *first*, I have spoken something in general to that already; but for thy better understanding, I shall speak yet more particularly. 1. A man hath and may be convinced and troubled for his sins, and yet be under this covenant, and that in a very heavy and dreadful manner; insomuch, that he may find the weight of them to be intolerable and too heavy

Gen. 4. 13. for him to bear, as it was with Cain, *My punishment (saith he) is greater than I can bear.*

2. A man living thus under a sense of his sins, may repent and be sorry for them, and yet be under this covenant, and yet be in a damned state. *Mat. 27. 3.* *And when he, Judas, saw what was done, he repented.*

3. Men may not only be convinced, and also repent for their sins, but they may also desire the prayers of the children of God for them too, and yet be under this covenant and curse. *Exod. 10. 16, 17.* *And Pharaoh called for Moses and Aaron, and said, I have sinned; intreat the Lord your God that he may take away from me these plagues.*

4. A man may also humble himself for his offences and disobedience against his God, and yet be under this covenant; see 1 Kings 21. 24, to 29.

5. A man may make a restitution upon men for the offence he hath done unto them, and yet be under this covenant.

6. A man may do much work for God in his generation, and yet be under this first covenant; as Jehu, who did do that which God bid him, 2 Kings 9. 25, 26.; and yet God threatened even Jehu, because, though he did do the thing that the Lord commanded him, yet he did it not from a right principle; for had he, the Lord would not have said, *Hos. 1. 4.* *Yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu*

7. Men may hear and fear the servants of the Lord, and reverence them very highly: yea, and when they hear, they may not only hear, but hear and

and do, and that gladly too, not one or two things, but many; mark, *many things gladly*, and yet be lost, and yet be damned, (see Mark 6. 20.); For Herod feared John: (Why? not because he had any civil power over him, but) *because he was a just man, and holy, and observed him: and when he heard him, he did many things, and heard him gladly.* It may be, that thou thinkest, that because thou hearest such and such, therefore thou art better than thy neighbours: but know for certain, that thou mayest not only hear, but thou mayest hear and do, and that not with a backward will, but gladly; mark *gladly*, and yet be Herod still, an enemy to the Lord Jesus still; consider this I pray you.

But, *Secondly*, To the second thing; which is this, How far may such a one go? To what may such a one attain? Whither may he arrive, and yet be an undone man, under this covenant?

Ans. 1. Such a one may be received into fellowship with the saints, as they are in a visible way of walking one with another; they may walk hand in hand together, (see Matth. 25. 1. where he saith), *The kingdom of heaven* (that is, a visible company of professors of Christ) *is likened to ten virgins, which took their lamps, and went forth to meet the bridegroom; five of them were wise, and five were foolish.* These, in the first place, are called *virgins*; that is, such as are clear from the pollutions of the world. Secondly, They are said to go forth; that is from the rudiments and traditions of men. They do agree to take their lamps with them; that is, to profess themselves the servants of Jesus Christ, that wait upon him, and for him; and yet when he came, he found half of them (even them virgins) that had lamps, that also went forth from the pollutions of the world, and the customs of men, to be such as lost their precious souls, (see ver. 10). which they should not have done, had they been under the covenant of grace, and so not under the law.

2. They may attain to a great deal of honour in

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the said company of professors, (that which may be accounted honour), inasmuch that they may be put in trust with church-affairs, and bear the bag, as Judas did. I speak not this to ashame the saints, but being beloved I warn them; yet I speak this on purpose that it might (if the Lord will) knock at the door of the souls of professors; consider Demas.

3. They may attain to speak of the word as ministers, and become preachers of the gospel of Jesus Christ, inasmuch that the people where they dwell may even take up a proverb concerning them, saying. *Is he among the prophets!* His gifts may be so rare, his tongue may be so fluent; and his matter may be so fit, that he may speak with a tongue like an angel, and speak of the hidden mysteries, yea, of them all; mark that, (1 Cor. 13. 1, 2, 3, 4.); and yet be nothing, and yet be none of the Lord's anointed ones, with the Spirit of grace savingly; but may live and die under the curse of the law.

4. They may go yet further; they may have the gifts of the Spirit of God, which may enable them to cast out devils, to remove the biggest hills or mountains in the world; nay, thou mayst be so gifted, as to prophesy of things to come, the most glorious things, even the coming of the Lord Jesus Christ to reign over all his enemies, and yet be but a Balaam, a wicked and a mad prophet; see 2 Pet. 2. 16.; Num. 24. 16,—25.

5. They may not only stand thus for a while, for a little season, but they may stand thus *till the coming of our Lord Jesus Christ with his holy angels*, say, and not be discovered of the saints till that very day. *Then all those virgins arose, (the wise and the foolish); then! When? Why, when this voice was heard, Behold the bridegroom cometh, go you out to meet him;* and yet was out of the Lord Jesus Christ, and yet was under the law.

6. Nay, further, They may not only continue a profession till then, (supposing themselves to be

under the grace of the gospel, when indeed they are under the curse of the law), but even when the bridegroom is come, they may still be so confident of their state to be good, that they will even reason out the case with Christ, why they are not let into the kingdom of glory; saying, *Lord, Lord, have we not eaten and drank in thy presence? and hast not thou taught in our streets?* Nay, further, *Have not we taught in thy name? and in thy name cast out devils?* Nay, not only thus, but done many, mark, we have done many wonderful works. Nay, further, they were so confident, that they commanded, in a commanding way, saying, *Lord open to us.* See here, I beseech you, how far these went; they thought they had had intimate acquaintance with Jesus Christ; they thought he could not chuse but save them; they had eat and drank with him, sat at the table with him, received power from him, executed the same power. *In thy name have we done thus and thus*; even wrought many wonderful works; see Matth. 7. 22.) Luke 13. 25, 26. And yet these poor creatures were shut out of the kingdom. O consider this (I beseech you) before it be too late, lest you say, *Lord let us come in*, when Christ saith, *Thrust him out*, ver. 28. And hearing you cry, *Lord open to us*, say, *Depart, I know you not*; lest though you think of having joy, you have weeping and gnashing of teeth.

But, *thirdly*, The third thing touched in the question was this: What may such a one receive of God, who is under the curse of the law?

1. They may receive an answer to their prayers from God, at some times, for some things as they do stand in need of. I find in scripture, that God did hear these persons that the apostle saith were cast out; see Gen. 21. 17. *And God heard the voice of the lad*, (even of cast-out Ishmael). *And the angel of the Lord called to Hagar*, (which was the bond-woman, and under the law, Gal. 4. 30.) *out of heaven, and said unto her, Fear not; for God*

hath heard the voice of the lad where he is. Friends, it may be you may think, because you have your prayers answered in some particular things, therefore you may suppose, that as to your eternal estate your condition is very good: but you must know that God doth hear the cry of a company of Ishmaelites, the sons of the bond-woman, who are under the law as a covenant of works. I do not say he hears them as to their eternal estate, but he heareth them as to several straits that they go through in this life; ay, and gives them ease and liberty from their trouble. Here this poor wretch was almost perished for a little water, and he cried, and God heard him; yea, he heard him out of heaven. Read also the 107th Psalm, 23.—29.; Psalm 106. 15. *He gave them their desire, and sent leanness to their souls.*

But some may say, Methinks this is yet more strange, that God should hear the prayers, the cries of those that are under the law, and answer them.

Ans. I told you before, he doth not hear them as to their eternal estate, but as to their temporal state; for God, as their creator, hath a care of them, and causeth the sun to shine upon them, and the rain to distil upon their substance, Matth. 5. 45. Nay, he doth give the beasts in the field their appointed food, and doth hear the young ravens when they cry, Psalm 147. 9. which are far inferior to man. I say, therefore, that God doth hear the cries of his creatures, and doth answer them too, though not as to their eternal state; but may damn them nevertheless when they die for all that.

2. They may receive promises from the mouth of the Lord. There are many that have had promises made to them by the Lord, in a most eminent manner, and yet (as I said before) are such as are cast out and called the children of the bond-woman, (which is the law); see Gen. 21. 17, 18. *And the angel of the Lord called out from heaven to Hagar, (that was the bond-woman), saying, Fear not; for*

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God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; For I will make of him; mark there is the promise; For I will make of him (of the son of the bond-woman) a great nation.

3. Nay they may go further; for they may receive another heart than they had before, and yet be under the law. There is no man, I think, but those that do not know what they say, that will think or say, that Saul was under the covenant of grace; yet after he had talked with Samuel, and had turned his back to go from him, saith the scripture, *God gave him another heart, another heart; 1 Sam.* mark that, and yet an out-cast, a rejected person, *10. 9, 1 Sam. 15. 26, 29.* Friends, I beseech you, let not these things offend you, but let them rather beget in your hearts an inquiring into the truth of your condition, and be willing to be searched to the bottom; and also, that every thing which hath not been planted by the Lord's right hand, may be rejected, and that there may be a reaching after better things, even the things that will not only make thy soul think thy state is good now, but that thou mayest be able to look sin, death, hell, the curse of the law, together with the judge, in the face with comfort, having such a real, sound, effectual work of God's grace in thy soul, that when thou hearest the trumpet sound, seest the graves fly open, and the dead come creeping forth out of their holes? when thou shalt see the judgement set, the books opened, and all the world standing before the judgement-seat; I say, that then thou mayst stand, and have that blessed sentence spoken to thy soul, *Come, Mat. 25. ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world. 34.*

Object. But you will say, For all this, we cannot believe that we are under the law, for these reasons: As, 1. Because we have found a change in our hearts; 2. Because we do deny that the covenant of works will save any; 3. Because, for our parts, we judge

judge ourselves far from legal principles; for we are got up into as perfect a gospel-order, as to matter of practice and discipline in church-affairs, as any this day in England, as we judge.

Ans. That man's belief that is grounded upon any thing done in him, or by him only, that man's belief is not grounded upon the death, burial, resurrection, ascension, and intercession of Jesus Christ; for that man that hath indeed good ground of his eternal salvation, his faith is settled upon that object which God is well pleased or satisfied withal, which is, that man which was born of Mary, even her first-born son; that is, he doth apply by faith to his soul the virtues of his death, blood, righteousness, &c. and doth look for satisfaction of soul no where else, than from that; neither doth the soul seek to give God any satisfaction as to justification any other ways; but doth willingly and cheerfully accept of and embrace the virtues of Christ's death, together with the rest of his things, done by himself on the cross as a sacrifice, and since also as a priest, advocate, mediator, &c.; and doth so really and effectually receive the glories of the same,

2 Cor. 3. *That thereby, mark that, thereby he is changed into*
18. *the same image from glory to glory. Thus in general, but yet more particular,*

1. To think that your condition is good, because there is some change in you from a loose profane life, to a more close, honest, and civil life and conversation; I say, to think this testimony sufficient for to ground the stress of thy salvation upon, is very dangerous. First, Because such a soul doth not only lay the stress of its salvation besides the man Christ Jesus that died upon the cross; but, secondly, Because that his confidence is not grounded upon the Saviour of sinners; but upon his turning from gross sins, to a more refined life, (and it may be to the performance of some good duties), which is no Saviour: I say, this is very dangerous; therefore read it, and the Lord help you to understand it; for unless

less you lay the whole stress of the salvation of your souls upon the merits of another man, (namely Jesus), and that by what he did do, and is a-doing without you, for certain, as sure as God is in heaven, your souls will perish. And this must not be notionally neither, as with an assenting of the understanding only: but it must be by the wonderful, invisible, invincible power of the Almighty God, working in your souls by his Spirit, such a real, saving, holy faith, that can, through the operation of the same Spirit by which it is wrought, lay hold on, and apply the most heavenly, most excellent, most meritorious benefits of the man Christ Jesus, not only to your heads and fancies, but to your very souls and consciences, so effectually, that you may be able, by the same faith, to challenge the power, madness, malice, rage, and destroying nature, either of sin, the law, death, the devil, together with hell, and all other evils, throwing your souls upon the death, burial, resurrection, and intercession of that man Jesus without, Rom. 8. 32.—40.

But, 2. Do you think that there was no change in the five foolish virgins, spoken of in Matth. 25. 1, 2, 3.? Yes, there was such a change in them very people, that the five wise ones could give them admittance of walking with them in the most pure ways and institutions of the gospel of Christ, and yet but foolish; nay, they walked with them, or shall walk with them, until the Lord Jesus Christ shall break down from heaven; and yet but foolish virgins, and yet but under the law; and so under the curse, as I said before.

Object. But, say you, We have disowned the covenant of works, and turned from that also.

Ans. This is sooner said than done. Alas! alas! poor souls think, because they can say, *Grace, grace*, it is freely by grace; therefore they are under the covenant of grace. A very wide mistake; you must understand thus much, that though you be such as can speak of the grace of the gospel, yet if you
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yourselfes be not brought under the very covenant of grace, you are yet, notwithstanding your talk and profession, very far wide of a sense and of a share in the covenant of the grace of God, held forth in the gospel.

The Jews were of a clearer understanding, many of them, than to conclude, that the law, and only the law, was the way to salvation; for they, even they, that received not the Christ of God, did expect a Saviour should come; John 7. 27, 41, 42, 43. But they were men that had not the gospel-spirit, which alone is able to lead them to the very life, marrow, or substance of the gospel in right terms; and so, being muddy in their understandings, being between the thoughts of a Saviour, and the thoughts of the works of the law, thinking that they must be accomplished for the obtaining of a Saviour and his mercy towards them; I say, between these, they fell short of a Saviour. As many poor souls in these days, they think they must be saved alone by the Saviour; yet they think there is something to be done on their parts, for the obtaining of the goodwill of the Saviour, as their humiliation for sin, their turning from the same, their promises and vows, and resolutions to become a new man, join in church-fellowship, and what not; and thus they, bringing this along with them, as a means to help them, they fall short of eternal salvation, if they are not converted; see that scripture, Rom. 9. 30, 31, 32. The apostle saith there, that they that sought not did obtain, when they that did seek fell short. *What shall we say then, saith he, that the Gentiles which sought not after righteousness have attained to righteousness, (yea) even the righteousness of faith; and what else? Why, But Israel, which followed after the law of righteousness, have not attained to the law of righteousness; How came that to pass? Because, saith he, they sought it not by faith, but as it were, mark, he doth say, not altogether: no; but as it were; that is, because as they sought, they did a little by the*

by lean upon the works of the law. And let me tell you, that this is such a hard thing to beat men off of, that though Paul himself did take the work in hand, he did find enough to do touching it. How is he fain to labour, in the ten first chapters of his epistle to the Romans, for the establishing of those that did even profess largely in the doctrine of grace! and also in that epistle to the Galatians; and yet lost many, do what he could. Now, the reason why the doctrine of grace doth so hardly down, even with professors, in truth, effectually, it is because there is a principle naturally in man that doth argue against the same, and that thus: Why, saith the soul, I am a sinner, and God is righteous, holy, and just: his holy law, therefore, having been broken by me, I must by all means, if ever I look to be saved, in the first place, be sorry for my sins; secondly, turn from the same; thirdly, follow after good duties, and practice the good things of the law, and ordinances of the gospel, and so hope that God for Christ's sake may forgive all my sins; which is not the way to God, as a father in Christ, but the way, the very way, to come to God by the covenant of works or the law, which things I shall more fully clear, when I speak to the second doctrine.

Again, therefore, those that this day profess the gospel, for the generality of them, they are such that, notwithstanding their profession, they are very ignorant of that glorious influence and lustre of the same; I say, they are ignorant of the virtue and efficacy of the glorious things of Christ held forth by and in the gospel, 2 Cor. 4. 3. which doth argue their not being under the covenant of grace, but rather under the law or old covenant. As for instance, if you do come among some professors of the gospel; in general, you shall have them pretty busy and ripe; else able to hold you in a very large discourse in several points of the same glorious gospel; but if you come to the same people, and ask them concerning

heart-work, or what work the gospel hath wrought on them, and what appearance they have had of the sweet influences and virtues on their souls and consciences, it may be they give you such an answer as this, I do find by the preaching thereof, that I am changed and turned from my sins in a good measure, and also have learned to distinguish between the law and the gospel; so that for the one, that is, for the gospel, I can plead, and also can shew the weakness and unprofitableness of the other: and thus far it is like they may go, which is not far enough to prove them under the covenant of grace, though they may have their tongues so largely tipt with the profession of the same; see 2 Pet. 2. 20. where he saith, *For if after they have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, (which was not a saving knowledge), they are again intangled therein and overcome, the latter end of that man is worse than his beginning.* See Matth. 25. 1, 2, 3. &c.; and also Matth. 7. 22.

Object. But, you will say, is not this a fair declaring of the work of grace? or doth it not discover, that without all gain saying, we are under the covenant of grace, when we are able not only to speak of the glorious gospel of Jesus Christ, but also to tell, and that by experience, that we have been changed from worse to better, from sin to a holy life, by leaving of the same, and that by hearing of the word preached?

Ans. A man may, in the first place, be able to talk of all the mysteries of the gospel, and that like an angel of God, and yet be no more in God's account than the sounding of a drum, brass, or the tinkling of a cymbal; which are things that, notwithstanding their sound and great noise, are absolutely void of life and motion, and so are accounted with God as nothing; that is, no Christians, no believers, not under the covenant of grace, for all that.

See 1 Cor. 13. 1, 2, 3.

Secondly,

Secondly, Men may not only do this, but may also be changed in reality for a season from what they formerly were, and yet be nothing at all in the Lord's account as to an eternal blessing. Read 2 Pet. 2. 20. the scripture which I mentioned before; for indeed that one scripture is enough to prove all that I desire to say as to this very thing; for if you observe, there is infolded therein these following things; first, that reprobates may attain to a knowledge of Christ; secondly, this knowledge may be of such weight and force, that for the present it may make them escape the pollutions of the world, and this by hearing the gospel: *For if after they have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, they are again intangled therein, and overcome, the last end of that man is worse than his beginning.* Now that they are reprobates, dogs, or sows, read further: *But (saith he) it is happened to them according to the true proverb; the dog is turned to his own vomit again, and the sow, that was washed, to her wallowing in the mire; ver. 21, 22.*

But (say you) our practices in the worship of God shall testify for us, that we are not under the law; for we have by God's goodness attained to as exact a way of walking in the ordinances of God, and as near the examples of the apostles, as ever any churches since the primitive time, as we judge.

Ans. What then? do you think that the walking in the order of the churches of old, as to matter of outward worship, is sufficient to clear you of your sins at the judgement-day? or do you think that God will be contented with a little bodily subjection to that which shall vanish, and fade like a flower, *when the Lord shall come from heaven in flaming fire, with his mighty angels?* Alas! alas! how will such professors as these are fall before the judgement-seat of Christ! then such a question as this, *Friend, how camest thou in hither, not having on thy wedding-garment:* will make them speechless, and fall down

2 Thes.
1. 7.

into everlasting burnings, thousands on a heap; for you must know, that it is not then your crying, Lord, Lord, that will stand you in stead; nor your saying, We have eat and drank in thy presence, that will keep you from standing on the left hand of Christ.

It is the principle as well as the practice that shall be inquired into at that day.

Quest. The principle, (you will say), what do you mean by that?

Ans. My meaning is, the Lord Jesus Christ will then inquire and examine, whether the spirit from which you acted was legal or evangelical; that is, whether it was the spirit of adoption that did draw you out to the thing you took in hand, or a mere moral principle, together with some shallow and common illuminations into the outward way of the worship of God, according to gospel-rule.

Quest. But (you will say, 'tis like) how should this be made manifest, and appear?

Ans. I shall speak briefly in answer hereunto, as followeth. First then, that man that doth take up any of the ordinances of God, namely, as prayer, baptism, breaking of bread, reading, hearing, alms-deeds, or the like; I say, he that doth practise any of these, or such-like, supposing thereby to procure the love of Christ to his own soul, he doth do what he doth from a legal, and not from an evangelical or gospel spirit: as thus; for a man to suppose that God will hear him for his prayers sake, for his alms sake, for his humiliation sake, or because he hath promised to make God amends hereafter, whereas there is no such thing as a satisfaction to be made to God by our prayers, or whatever we can do; I say, there is no such way to have reconciliation with God in. And so also, for men to think, because they are got into such and such an ordinance, and have crouded themselves into such and such a society, that therefore they have got pretty good shelter from the wrath of the Almighty; when, alas! pot

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souls, there is no such thing: no, but God will so set his face against such professors, that his very looks will make them to tear their very flesh; yea, make them to wish, Would they had the biggest millstone in the world hanged about their neck, and they cast into the midst of the sea. For, friends, let me tell you, though you can now content yourselves without the only harmless, undefiled, perfect righteousness of Christ; yet there is a day a-coming, in which there is not one of you shall be saved, but those that are and shall be found clothed with that righteousness: God will say to all the rest, *Take them, Mat. 22. bind them hand and foot, and cast them into outer darkness; there shall be weeping and gnashing of teeth:* for Christ will not say unto men in that day, Come, which of you made a profession of me, and walked in church-fellowship with my saints; no, but then it shall be inquired into, who have the reality of the truth of grace wrought in their hearts; and for certain, he that misseth of that, shall surely be cast into the lake of fire, there to burn with the devils and damned men and women; there to undergo the wrath of an eternal God, and that not for a day, a month, a year, but for ever and ever; there is that which cutteth to the quick; therefore look to it, and consider now what you do, and whereon you hang your souls; for it is not every pin that will hold in judgement, not every foundation that will be able to hold up the house against those mighty, terrible, soul-drowning floods, and destroying tempests, which then will roar against the soul and body of a sinner, (Luke 6, the three last verses); and if the principle be rotten, all will fall, all will come to nothing. Now the principle is this, Not to do things because we would be saved, but to do them from this, namely, Because we do really believe that we are and shall be saved: but do not mistake me, I do not say we should slight any holy duties, (God forbid); but I say, he that doth look for life, because he doth do good duties, he is under

der the covenant of the works of the law, let his duties be never so eminent, so frequent, so fervent, so zealous. Ay, and I say, as I said before, that if any man or men, or multitudes of people, do get into never so high, so eminent, and clear practices and gospel-order, as to church-discipline, if it be done to this end I have been speaking of, from this principle, they must and shall have these sad things fall to their share which I have made mention of.

Object. But (you will say) can a man use gospel-ordinances with a legal spirit?

Ans. Yes, as easily as the Jews could use and practise circumcision, though not the moral or ten commandments. For this I shall be bold to affirm, that it is not the commands of the New-Testament administration that can keep a man from using of himself in a legal spirit; for know this for certain, that it is the principle, not the command, that makes the subjecter to the same, either legal or evangelical, and so his obedience from that command to be from legal convictions or evangelical principles.

Now herein the devil is wondrous subtle and crafty, in suffering people to practise the ordinances and commands of the gospel, if they do but do them in a legal spirit, from a spirit of works; for he knows then, that if he can but get the soul to go on in such a spirit, though he do never so many duties, he shall hold them sure enough; for he knows full well that thereby they do set up something in the room of, or at the least to have some (though but a little) share with the Lord Jesus Christ in their salvation; and if he can but get thee here, he knows, that he shall cause thee, by thy depending a little upon the one, and so thy whole dependence being not upon the other, (that is Christ, and taking of him upon his own terms), thou wilt fall short of life by Christ, though thou do very much busy thyself in a suitable walking, in an outward conformity to the several commands of the Lord Jesus Christ. And let me tell you plainly, that I do verily believe, that

as Satan by his instruments did draw many of the Galatians by circumcision (though I say it was none of the commands of the moral law) to be debtors to do upon pain of eternal damnation the whole of the moral law; so also Satan, in the time of the gospel, doth use even the commands laid down in the gospel (some of them) to bind the soul over to do the same law; the thing being done and walked in, by, and in the same spirit: For as I said before, it is not the obedience to the command that makes the subjecter thereto evangelical, or of a gospel-spirit: but contrariwise, the principle that leads out the soul to the doing of the command, that makes the persons that do thus practise any command, together with the command by them practised, either legal or evangelical.

As for instance, prayer, it is a gospel-command; yet, if he that prays, doth it in a legal spirit, he doth make that which in itself is a gospel command an occasion of leading him into a covenant of works, inasmuch as he doth it by, and in that old covenant-spirit.

Again, Giving of alms is a gospel-command; yet if I do give alms from a legal principle, the command to me is not gospel but legal, and it binds me over (as aforesaid) to do the whole law. For he is not a Jew (not a Christian) that is one outwardly, that is one only by an outward subjection to the ordinances of prayer, hearing, reading, baptism, breaking of bread, &c.; but he is a Jew (a christian) which is one inwardly; who is rightly principled, and practiseth the ordinances of the Lord from the leadings forth of the Spirit of the Lord, from a true and saving faith in the Lord, Rom. 2. 28, 29.

Those men spoken of in the 7th of Matthew, for certain, for all their great declaration, did not do what they did from a right gospel-spirit; for had they, no question but the Lord would have said, *Well done good and faithful servants*: but in that the Lord Jesus doth turn them away into hell, notwithstanding

standing their great profession of the Lord, and of their doing in his name, it is evident, that notwithstanding all that they did do, they were still under the law, and not under that covenant as true believers are, (to wit) the covenant of grace, and if so, then all their duties that they did, of which they boasted before the Lord, was not in and by a right evangelical principle or spirit.

Romans

14. 23.

Again, saith the apostle, *Whatsoever is not of faith is sin*; but there are some that do even practise baptism, breaking of bread, together with other ordinances, and yet are unbelievers; therefore unbelievers doing these things, they are not done in faith but sin: now to do these things in sin, or without faith, it is not to do things in an evangelical or gospel-spirit: also they that do these things in a legal spirit, the very practising of them, renders them not under the law of Christ, as head of his church; but the works they do are of so much contradiction to the gospel of God, or the covenant of grace, that they that do them thus, do even set up against the covenant of grace; and the very performance of them is of such force, that it is sufficient to drown them that are subject thereunto, even under the covenant of works; but these poor souls are not aware of it, and there is their misery.

Quest. But have you no other way to discover the things of the gospel, how they are done with a legal principle, but those you have already made mention of?

Ans. That thou mightst be indeed satisfied herein, I shall shew you the very manner and way that a legal or old covenant-converted professor (bear with the terms) doth take both in the beginning middle, and the end, of his doing of any duty or command, or whatsoever it be that he doth do.

First, he thinking this or that to be his duty, and considering of the same, he is also presently persuaded in his own conscience, that God will not accept of him, if he leave it undone; he seeing that

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he is short of his duty (as he supposeth) while this is undone by him, and also judging that God is angry with him until the thing be done; he, in the second place, sets to the doing of the duty, to the end he may be able to pacify his conscience by doing of the same, persuading of himself that now the Lord is pleased with him for doing it. Thirdly, having done it, he contents himself, sits down at his ease, until some further convictions of his duty to be done which when he seeth and knoweth, he doth do it as aforesaid, from the same principle as he did the former, and so goeth on in his progress of profession. This is to do things from a legal principle and from an old covenant-spirit; for thus runs that covenant, *The man that doth these things shall live in them, or by them*: Levit. 18. 5. Ezek. 20. 11. Gal. 3. 12. Rom. 10. 5. but more of this in the use of this doctrine.

Object. But (you will say) by these words of yours you do seem to deny that there are conditional promises in the gospel, as is clear in that you strike at such practices as are conditional, and commanded to be done upon the same.

Ans. The thing that I strike at is this: That a man in or with a legal spirit, should not, nay cannot, do any conditional command of the gospel acceptably, as to his eternal state; because he doth it in an old covenant-spirit. *No man putteth new wine into old bottles*: but new wine must have new bottles; a gospel-command must have a gospel-spirit; or else the wine will break the bottles, or the principle will break the command.

Object. Then you do grant that there are conditional promises in the New-Testament, as in the moral law, or ten commands.

Ans. Though this be true, yet the conditional promises in the New-Testament, do not call to the same people in the same state or unregeneracy to fulfil them, upon the same conditions.

The law and the gospel being two distinct cove-

nants, they are made in divers ways, and the nature of the conditions also being not the same, as *Romans* saith the apostle, *the righteousness of the law saith 10. 4, 5, one thing, and the righteousness of faith saith another; 6. that is, the great condition in the law is, If you do these things you shall live by them; but the condition, even the greatest condition, laid down for a poor soul to do, as to salvation, (for it is that we speak of), is to believe that my sins be forgiven me for Jesus Christ's sake, without the works or righteousness of the law, on my part, to help forward.*

Rom. 4. To him that worketh not, saith the apostle, (for salvation) but believeth on him that justifieth the ungodly, his faith, mark, his faith is counted for righteousness.

Rom. 3. So that we, saith he, conclude that a man 28. is justified by faith, without, mark again, without the deeds of the law.

But again, there is never a condition in the gospel that can be fulfilled by an unbeliever; and therefore, whether there be conditions, or whether there be none, it makes no matter to thee, who art without the faith of Christ; for it is impossible for thee in that state to do them, so as to be ever the better as to thy eternal state; therefore, lest thou shouldst split thy soul upon the conditions laid down in the gospel, as thou wilt do, if thou go about to do them only with a legal spirit; but I say, to prevent this, see if thou canst fulfil the first condition, that is, to believe that all thy sins are forgiven thee, not for any condition that hath been, or can be done by thee but merely for the man's sake that did hang on Mount Calvary, between two thieves, some sixteen hundred years ago and odd: And I say, see if thou canst believe that at that time he did (when he hanged on the cross) give full satisfaction for all thy sins, before thou in thy person hadst committed ever one. I say, see if thou canst believe this, and take heed thou deceive not thyself with an historical, notional, or traditional acknowledgement of the same. And; secondly, See if thou canst so well fulfil

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fil this condition, that the very virtue and efficacy that it hath on thy soul will engage thee to fulfil those other conditions, really in love to that man whom thou shouldst believe hath frankly and freely forgiven thee all, without any condition acted by thee to move him thereto, according to that saying in 2 Cor. 5. 14, 15.; and then thy doing will arise from a contrary principle than otherwise it will do; that is, then thou wilt not act and do, because thou wouldst be accepted of God, but because thou hast some good hope in thy heart that thou art accepted of him already, and not on thine, but wholly and alone upon another man's account; for here runs the gospel-spirit of faith; mark, *We believe, and therefore speak.* So we believe, and therefore do. *Take 2 Cor. 4. heed therefore that you do not, that you may believe, 13. but rather believe, so effectually, that you may do,* even all that Jesus doth require of you, from a right principle, even out of love to your dear Lord Jesus Christ, which thing I shall speak to more fully by and by.

Object. But what do you mean by those expressions, *Do not do that you may believe, but believe so effectually that you may do?*

Ans. When I say, *Do not do that you may believe,* I mean, *Do not think that any of the things that thou canst do, will procure or purchase faith from God unto thy soul; for that is still the old covenant-spirit, the spirit of the law, to think to have it for thy doing.* They that are saved are saved by grace, through faith, and that not of themselves; not for any thing that they can do, for they are both the free gift of God; Eph. 2. 8. *Not of (doing or of) works, lest any man should (be proud, or) boast,* ver. 9. Now, some people be so ignorant, as to think that God will give them Christ, and so all the merits of his death, if they will be but vigilant, and do something to please God, that they may obtain him at his hands; but let me tell them, they may lose a thousand souls quickly, if they had

so many, by going this way to work, and yet be never the better; for the Lord doth not give his Christ to any upon such conditions, but he doth give him freely; that is, without having any respect to any thing that is in thee; Rev. 22. 17. Isa. 55. 1, 2. *To him that is athirst will I give; he doth not say, I will sell, but I will give him the water of life freely,* Rev. 21. 6.

Now, if Christ doth give it, and that freely, then he doth not sell it for any thing that is in the creature; but Christ doth give himself, as also doth his Father, and that freely; not because there is any thing in us, or done by us, that moves him thereunto. If it were by doing, then, saith Paul, *grace is not grace*, seeing it is obtained by works; but grace is grace; and that is the reason it is given to men without their works, Rom. 11. 6. *And if it be by grace*, that is, if it be a free gift from God, without any thing foreseen, as done, or to be done, by the creature, *Then it is not of works*, which is clear; therefore it is grace without the works of the law. But if you say nay, it is of something in the man, done by him that moves God thereunto, then you must conclude, that either grace is no grace, or else that works are grace, and not works, Do but read with understanding. Rom. 11. 6.

Now, before I go any further, it may be necessary to speak a word or two to some poor souls that are willing to close in with Jesus Christ, and would willingly take him upon his own terms, only they being muddied in their minds, and have not yet attained the understanding of the terms and conditions of the two covenants, they are kept off from closing with Christ; and all is, because they see they can do nothing. As for example, come to some souls, and ask them, how they do? they will tell you presently, that they are so bad that it is not to be expressed. If you bid them believe in Jesus Christ, they will answer, that they cannot believe; if you ask them, why they cannot believe? they will answer, because

because their hearts are so hard, so dead, so dull, so backward to good duties; and if their hearts were but better, if they were more earnest, if they could pray better, and keep their hearts more from running after sin, then they could believe; but should they believe with such vile hearts, and presume to believe in Christ, and be so filthy. Now, all this is, because the spirit of the law still ruleth in such a soul, and blinds them so that they cannot see the terms of the gospel. To clear this, take the substance of the drift of this poor soul, which is this: If I was better, then I think I could believe; but being so bad as I am, that is the reason that I cannot. This is just to do something that I may believe; to work, that I may have Christ; to do the law, that I may have the gospel; or thus to be righteous, that I may come to Christ. O man! thou must go quite back again; thou must believe, because thou canst not pray, because thou canst not do; thou must believe, because there is nothing in thee (naturally) that is good, or desireth after good, else thou wilt never come to Christ as a sinner; and if so, then Christ will not receive thee; and if so, then thou mayst see, that to keep off from Christ, because thou canst not do, is to keep from Christ by the law, and to stand off from him, because thou canst not buy him. Thus having spoken something by the way, for the direction of those souls that would come to Christ, I shall return to the former discourse, wherein ariseth this objection.

Obj. But you did but even now put souls upon fulfilling the first condition of the gospel, even to believe in Christ, and so be saved; but now you say, it is alone by grace, without condition; and therefore, by these words, there is first a contradiction to your former sayings, and also that men may be saved without the condition of faith, which to me seems a very strange thing. I desire therefore that you would clear out what you have said, as to my satisfaction.

Ans.

Ans. Though there be a condition commanded in the gospel, yet he that commands the condition doth not leave his children to their own natural abilities, that in their own strength they should fulfil them (as the law doth); but the same God that doth command that the condition be fulfilled, even he doth help his children, by his holy Spirit, to fulfil the same condition: *For it is God that worketh in you, mark in you (believers) both to will and to do of his own good pleasure, Thou hast wrought all our works in us, and for us;* So that if the condition be fulfilled, it is not done in the ability of the creature.

But, secondly, Faith, as it is a gift of God, or an act of ours, take it which way you will, if we speak properly of salvation, it is not the first, nor the second cause of our salvation, but the third, and that but instrumentally neither; that is, it only layeth hold of, and applieth to us that which saveth us, which is the love of God, through the merits of Christ, which are the two main causes of our salvation, without which all other things are nothing, whether it be faith, hope, love, or whatever can be done by us. And to this, the great apostle of the Gentiles speaks fully: for, faith he, *God who is rich in mercy loved us, even when we were dead in our sins, (that is, when we are without faith), and that was the cause why we believe; for he thereby hath quickened us together, through the meritorious cause, which is Christ, and so hath saved us by grace, that is, of his own voluntary love and good-will; the effects of which was this; he gave us faith to believe in Christ; read soberly the second of Ephesians, at the 4th, 5th, 6th, 7th, and 8th verses.* Faith, as the gift of God, is not the Saviour, as our act doth merit nothing. Faith was not the cause that God gave Christ at the first, neither is it the cause why God converts men to Christ; but faith is a gift bestowed upon us by the gracious God, the nature of which is to lay hold on Christ, that God afore did give for a ransom to redeem sinners. This faith

What men may attain to that are under the covenant of works. 41

faith hath its nourishment and supplies from the same God that at the first did give it, and is the only instrument, thro' the Spirit, that doth keep the soul in a comfortable frame, both to do and suffer for Christ, helps the soul to receive comfort from Christ when it can get none from itself, beareth up the soul in its progress heavenwards: But that it is the first cause of salvation, that I deny; or that it is the second, I deny; but it is only the instrument, or hand, that receiveth the benefits that God hath prepared for thee before thou hadst any faith: so that we do nothing for salvation, as we are men. But if we speak properly, *It was God's grace that moved him to give Christ a ransom for sinners and the same God, with the same grace, that doth give to the soul faith to believe; and so by believing, to close in with him, whom God out of his love and pity did send into the world to save sinners; so that all the works of the creature are shut out as to justification and life, and men are saved freely by grace.* I shall speak no more here; but in my discourse upon the second covenant, I shall answer a hell-bred objection or two, to forewarn sinners how they turn the grace of God into wantonness.

And thus you see I have briefly spoken to you something touching the law. First, what it is, and when given. Secondly, How sad those mens conditions are that are under it. Thirdly, Who they are that be under it. Fourthly, How far they may go, and what they may do and receive, and yet be under it, which have been done by way of answer to several questions, for the better satisfaction of those that may stand in doubt of the truth of what hath been delivered.

Now, in the next place, I shall come to some application of the truth of that which hath been spoken; but I shall, in the first place, speak something to the second doctrine, and then afterwards I shall speak something by way of use and application to this first doctrine.

Doctrine

DOCTRINE II.

THE second doctrine now to be spoken to is, to shew, that the people of God are not under *Rom. 6.* the law, but under grace: *For ye are not under the law, but under grace.* 14.

You may well remember, that from these words I did observe these two great truths of the Lord:

First, That there are some in gospel-times that are under the law or covenant of works.

Secondly, That there is never a believer under the law, (or covenant of works), but under grace.

I have spoken something to the former of these truths, to wit, That there are some under the law, together with who they are, and what their condition is, that are under it. Now, I am to speak to the second, and to shew you who they are, and what their condition is, that are under that.

But before I come to that, I shall speak a few words, to shew you what the word *grace* in this place signifies; for the word *grace*, in the scripture, referreth sometimes to favour with men, (*Esther 2. 7. Gen. 39. 4. and 50. 4. and 33. 10.*), sometimes to holy qualifications of saints, (*2 Cor 8. 7.*), and sometimes to hold forth the condescension of Christ, in coming down from the glory which he had with his Father before the world was, to be made of no reputation, and a servant to men, (*2 Cor. 8. 9; Phil. 2. 2, 7.*) Again, sometimes it is taken for the free, rich, and unchangeable love of God to man, through Jesus Christ; who for our cause and sakes did make himself poor; and so it is to be understood in these words, *For you are not under the law*, (to be cursed and damned, and sent headlong to hell, but (you are) under grace, to be saved, to be pardoned, to be preserved, and kept by the mighty power of God, through faith, (which alone is the gift of grace), unto eternal glory. This one scripture alone proves the same, *For by grace you are saved*, by free grace, by rich grace, by unchangeable grace.

Eph 2. 8.

grace. And you are saved from the curse of the law, from the power, guilt, and filth of sin, from the power, malice, madness, and rage of the devil, from the wishes, curses, and desires of wicked men, from the hot, scalding, flaming, fiery, furnace of hell, from being arraigned as malefactors, convicted, judged, condemned, and fettered with the chains of our sins to the devils to all eternity; and all this freely, freely by his grace, (Rom. 3. 24.) by rich grace, unchangeable grace; for saith he, *I am God, Mal. 3. and change not; therefore ye sons of Jacob are not 6. consumed.* This is grace indeed.

The word *grace*, therefore, in this scripture, (Rom. 6. 14.), is to be understood of the free love of God in Christ to sinners, by virtue of the new covenant, in delivering them from the power of sin, from the curse and condemning power of the old covenant, from the destroying nature of sin; by its continual workings; as is all evident, if you read with understanding the words as they lie: *For (saith he) sin shall not have dominion over you, or it shall not domineer, reign, or destroy you, though you have transgressed against the covenant of works, (the law); and the reason is rendered in these words; for ye are not under the law; that is, under that which accuseth, chargeth, condemneth, and brings execution on the soul for sin, but under grace; that is, under that which frees you, forgives you, keeps you, and justifies you from all your sins, adversaries, or whatever may come in to lay any thing to your charge, to damn you. For that is truly called grace in this sense, that doth set a man free from all his sins, deliver him from all the curses of the law, and what else can be laid to his charge, freely, without any foresight in God to look at what good will be done by the party that hath offended; and also that doth keep the soul by the same power through faith (which also is his own proper gift) unto eternal glory.*

Again, this is a pardon, not conditional, but free-

ly given. Consider, first, it is set in opposition to works; *You are not under the law*; secondly, the promise that is made to them, (saying, *Sin shall not have dominion over you*) doth not run with any condition as on their part to be done; but merely and alone because they were *under*, or because they had the grace of God extended to them. *Sin shall not have dominion over you*: for, (mark the reason), *you are not under the law, but under grace*. The words being thus opened, and the truth thus laid down, how there is never a believer under the covenant of works, but under grace, the free, rich, unchangeable love of God, it remaineth that in the first place, we prove the doctrine, and after that proceed.

Now in the doctrine there are two things to be considered, and proved: 1. That believers are under grace; 2. Not under the law as a covenant of works, (for so you must not understand me). For these two we need go no further than the very words themselves; the first part of the words proves the first part of the doctrine, *You are not under the law*; the second part proves the other, *but (ye are) under grace*.

But besides these, consider with me a few things for the demonstrating of these truths; as,

1. They are not under the law, because their sins are pardoned; which could not be if they were dealt withal according to the law, and their being under it; for the law alloweth of no repentance, but accuseth, curseth, and condemneth every one that is under it. *Cursed is every one that continueth not in all things written in the book of the law to do them*. But I say, believers having their sins forgiven them, it is because they are under another, even a new covenant, Heb. 8. 8. *Behold the days come, saith the Lord, that I will make a new covenant with them: for I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more*, v. 4.

Gal. 3.
10.

2. They

2. They are not under the law, because their sins and iniquities are not only forgiven, but they are forgiven them freely: They that stand in the first covenant, and continue there, are to have never a sin forgiven them, unless they can give God a complete satisfaction; for the law calls for it at their hands, saying, *Pay me that thou owest*. O, but when God deals with his saints by the covenant of grace it is not so; for it is said, *And when he saw they had nothing to pay, he frankly and freely forgave them all. I will heal their backslidings and love them freely, I will blot out thy transgressions for mine own sake, &c.* Luke 7. 42.; Hosea 14. 4.; If. 43. 25.

3. The saints are not under the law, because the righteousness that they stand justified before God in, is not their own actual righteousness by the law, but by imputation; and is really the righteousness of another, namely, of God in Christ, 2 Cor. 5. 21.; Phil. 3. 8, 9, 10. *Even the righteousness of God, Rom. 3. which is by faith of Jesus Christ, which is unto all, 22, and upon all (that is imputed to) them that believe.* But if they were under the old covenant the covenant of works, then their righteousness must be their own, or no forgiveness of sins. *If thou do well, Gen. 4. shalt not thou be accepted? but if thou transgress, sin lieth at the door, saith the law.*

4. In a word, whatsoever they do receive, whether it be conversion to God, whether it be pardon of sin, whether it be faith or hope, whether it be righteousness, whether it be strength, whether it be the Spirit, or the fruits thereof, whether it be victory over sin, death, or hell, whether it be heaven, everlasting life, and glory inexpressible, or whatsoever it be, it comes to them freely, God having no first eye to what they would do, or should do, for the obtaining of the same.

But to take this in pieces:

1. In a word, Are they converted? God finds them first; for faith he, *I am found of them that I sought me not.*

G g g 2

2. Have

2. Have they pardon of sin? They have that also
Hof. 14. freely; *I will heal their backslidings, and love them*
 4. *freely.*

3. Have they faith? It is the gift of God in Christ
Heb. 12. Jesus, *and he is not only the author, (that is the be-*
 2. *ginner thereof), but he doth also perfect the*
same,

4. Have they hope? It is God that is the first
Pf. 119, cause thereof. *Remember thy word unto thy ser-*
 49. *vant, wherein thou hast caused me to hope.*

5. Have they righteousness? It is a free gift of
 God, *Rom. 5. 17.*

6. Have they strength to do the work of God in
 their generations? or any other thing that God
 would have them do? That also is a free gift from
 the Lord; for without him, we neither do, nor can
 do any thing; *John 15. 5.*

7. Have we comfort or consolation? We have it
 not for what we have done, but from God through
 Christ; for he is the God of all our comforts and
 consolations; *2 Cor. 1.*

8. Have we the Spirit, or the fruits thereof? It
 is the gift of the Father: *How much more shall*
your heavenly Father give the Holy Spirit to them
that ask him? Luke 11. 13. Thou hast wrought all
our works for us; II. 26. 12.

And so I say, whether it be victory over sin,
 death, hell, or the devil, it is given us by the vic-
 tory of Christ. *But thanks be to God which hath*
given us the victory through our Lord Jesus Christ,
1 Cor. 15. 57.; Rom. 7. 24, 25. Heaven and
 glory, it is also the gift of him *who giveth us richly*
all things to enjoy; 1 Tim. 6. 17. Matth. 25.

So that these things, if they be duly and soberly
 considered, will give satisfaction in this thing.

I might have added many more for the clearing
 of these things: As, first, when God came to man
 to convert him, he found him a dead man; *Eph.*
2. 1, 2. he found him an enemy to God, Christ,
 and the salvation of his own soul; he found him
 wallow-

wallowing in all manner of wickedness, he found him taking pleasure therein, with all delight and greediness.

2. He was fain to quicken him by putting his Spirit into him, and to translate him by the mighty operation thereof.

3. He was fain to reveal Christ Jesus unto him, man being altogether senseless and ignorant of the blessed Jesus, Matth. 11. 25, 27. 1 Cor. 2. 7, 8, 9, 16.

4. He was fain to break the snare of the devil, and to let poor man, poor bound and fettered man, out of the chains of the enemy.

Now we are to proceed, and the things that we are to treat upon, in the second place, are these:

1. Why it is a free and unchangeable grace?

2. Who they are that are actually brought into his free and unchangeable covenant of grace, and how they are brought in.

3. What are the privileges of those that are actually brought into this free and glorious grace, of the glorious God of heaven, and glory.

I. FOR the first, Why it is a free and unchangeable grace; and for the opening of this, we must consider first, How and through whom this grace doth come to be, first, free to us, and, secondly, unchangeable.

This grace is free to us, through conditions in another; that is, by way of covenant or bargain; for this grace comes by way of covenant or bargain to us, yet made with another for us.

First, That it comes by way of covenant, contract, (or bargain, though not personally with us, be pleased to consider these scriptures, where it is said, *1 Ps. 89. have made a covenant with my chosen: I have sworn unto David my servant, And as for thee also, by the blood of thy covenant, (speaking of Christ), have I sent forth the prisoners out of the pit, wherein was no water; Zech. 9. 9. 10. 11. Again. You have sold yourselves for nought, and you shall be bought without money; Zek. 34. 23, 24, 37, 24, 25. Blessed* be

*Luke 1. be the Lord, (therefore saith Zacharias), for he hath
68.to 72. visited, and (also) redeemed his people. And hath raised up an horn of salvation for us, in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hands of all that hate us: to perform his mercy promised to our fathers, and to remember his holy covenant, or bargain. And if any should be offended with the plainness of these words, as some poor souls may be through ignorance, let them be pleased to read soberly the 49th chapter of the prophet Isaiah, from ver. 1. to 12. and there they may see that it runs as plain a bargain, as if two should be making of a bargain between themselves, and concluding upon several conditions on both sides; but more of this hereafter.*

Now, secondly, This covenant, I say, was made with one, not with many, and also confirmed in the conditions of it with one, not with several. 1. That the covenant was made with one, see Gal. 3. 16.; *Now to Abraham and to his seed was the promise made; he saith not to seeds, as of many, but as of one; and to thy seed, which is Christ, ver. 17. And this I say is the covenant which was confirmed before of God, in Christ, &c.* The covenant was made with the seed of Abraham, not the seeds, but the seed, which is the Lord Jesus Christ, our head and undertaker in the things concerning the covenant.

2. The condition was made with one, and also accomplished by him alone, and not by several; yet in the nature, and for the everlasting deliverance of many; even by one man, Jesus Christ, as it is clear from Rom. 5. 15, 16, 17. &c. and in Zech. 9. 11. the Lord saith to Christ, *And as for thee; mark, as for thee also, by the blood of the covenant, or as for thee whose covenant was by blood; that is, the condition of the covenant was, that thou shouldst spill thy blood; which having been done in the account of God (saith he) I, according to my condition, have*
let

let go the prisoners, or sent them out of the pit wherein was no water; those scriptures in Galatians 3. at the 16th and 17th verses that are above cited, are notable to our purpose; the 16th verse saith, it was made with Christ, and the 17th saith, it was also confirmed in, or with God in him; pray read with understanding. *Now (saith Paul) the promises were not made unto seeds, as of many; but as of one, and to thy seed which is Christ.*—The law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. Not that the covenant was made with Abraham and Christ together, as two persons that were the undertakers of the same; the promise was made with or to Abraham afterwards: but the covenant with Christ before. Further, that the covenant was not personally made with Abraham, no, nor with any of the Fathers, neither so as that they were the persons that should stand engaged, to be the accomplishers thereof, either in whole or in part; which is very clear.

1. Because this covenant was not made with God and the creature; not with another poor Adam, that only stood upon the strength of natural abilities: but this covenant was made with the second person, with the eternal Word of God; with him that was every way as holy, as pure, as infinite, as powerful, and as everlasting as God, Pro. 22. 23. to 31. Zech. 13. 7. Rev. 1. 11, 17, 22, 13, 16. If. 9. 6. Phil. 2. 6. Heb. 1.

2. This covenant or bargain was made indeed and in truth before man was in being. Oh! God thought of the salvation of man before there was any transgression of man; for then I say, and not since then was the covenant of grace made with the undertaker thereof; for all the other sayings are to shew unto us that glorious plot and contrivance that was concluded on before time, between the Father and the Son, which may very well be concluded on for a truth from the word of God, if you consider, first, That the scripture doth declare that the price was
agreed

agreed no by the Son before time; the promise was made to him by the Father, that he should have his bargain before time; and the choice, who they were that should be saved, was made before time, even before the world began.

For the first, That the price was agreed upon before the world began, consider the word which speaketh of the price that was paid for sinners, even *The precious blood of Christ*; it saith of him *who verily was fore-ordained before the foundation of the world, but was made manifest in these last times for you, who by him do believe. &c.* Mark, it was fore-ordained or concluded on between the Father and his Son, before the world began.

2. The promise from God to the Son, was also made in the same manner, as it is clear, where the apostle saith, with comfort to his soul, *That he had hopes of eternal life, which God, that cannot lie, promised before the world began*: which could be to none but the Mediator of the new covenant, because there was none else to whom it should be made but he.

3. The choice was also made then, even before man had a being in the world, as it is evident, where he saith, *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him, in love.* Nay, did I look upon it here to be necessary, I could shew you very largely and clearly, that God did not only make the covenant with Christ before the world began, and the conditions thereof; but I could also shew you that the very saints qualifications as part of the covenant, were then concluded on by the Father and the Son, according to these scriptures; Eph. 1. 3, 4. chap. 2. 10. and Rom. 8. 28. which it may be I may touch upon further anon.

But, Thirdly, This covenant was not made with
any

The new covenant made with Christ.

any of the fathers, neither in whole, nor in part, as the undertakers thereof; for then it must be also concluded, that they are co-partners in Christ in our salvation, and so, that Christ is not mediator alone; but this would be blasphemy for any one to surmise. And therefore by the way, when thou readest of the new covenant in scripture, as though it was made with Adam, Noah, Abraham, or David, thou art to consider thus with thyself: First, That God spake to them in such a way, for to shew or signify unto us, how he did make the covenant that he did make with Christ, before the world began, they being types of him. Secondly, That he thereby might let them understand that he was the same then as he is now, and now as he was then; and that then it was resolved on between his Son and he, that in after ages his Son should in their natures, from their loins, and for their sins, be born of a woman, hanged on the cross, &c. for them; for all along you may see that when he speaketh to them of the new covenant, he mentions their seed, their seed, still aiming at Christ; *Christ the seed of the woman, was to break the serpent's head: Gen. 3. 15. Gen. 17. Psal. 87. 36.* Now to Abraham and his seed, was the promise made, his seed shall endure for ever, and his throne as the days of heaven, &c. still pointing at Christ. And, thirdly, To stir up their faith and expectations to be constant unto the end, in waiting for that which he and his Son had concluded on before time, and what he had since the conclusion, declared unto the world by the prophets. Fourthly, It appeareth that the heart of God was much delighted therein also, as is evident, in that he was always in every age, declaring of that unto them, which before he had prepared for them. O this good God of heaven!

Obj. But you will say, perhaps, the scriptures say plainly, that the new covenant was and is made with believers, saying, *The days come, saith the Lord, that I will make a new covenant with the house of*

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Israel,

Israel, and the house of Judah, not according to the covenant that I made with their fathers, in the day in which I brought them out of the land of Egypt, &c. Heb. 8. 10, 11, 12. Jer. 31. 33. So that it doth not run with Christ alone, but with believers also. I will make a new covenant with the house of Israel and Judah, &c.

Ans. First, it cannot be meant that the new covenant was made with Christ and the house of Israel and Judah, as the undertaker thereof: for so it was made with Christ alone, which is clear, in that it was made long before the house of Israel and Judah had a being, as I shewed before.

But, secondly, These words here are spoken, first, to shew rather the end of the ceremonies, than the beginning or rise of the new covenant. Mind a little, the apostle is labouring to beat the Jews, to whom he wrote this epistle, off of the ceremonies of the law, of the priests, altar, offerings, temple, &c. and to bring them to the right understanding of the thing and things that they held forth, which was to come, and to put an end to those. If you do but understand the epistle to the Hebrews, it is a discourse that sheweth that the Son of God being come, there is an end put to the ceremonies; for they were to continue so long and no longer. *It, saith the apostle, stood in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation; that is, until Christ did come. But Christ being come, an high-priest of good things to come, &c.*—puts an end to the things and ordinances of the Levitical priesthood; read the 7th, 8th, 9th, and 10th chapters, and you will find this true. So then when he saith, *The days come, in which I will make a new covenant;* it is rather to be meant a changing of the administration, a taking away the type, the shadow, the ceremonies from the house of Israel and Judah, and relieving by the birth of Christ, and the death of Christ, and the offering of the body of him, whom the

the shadows and types did point out to be indeed he, whom God the Father had given for a ransom by covenant for the souls of the faints; and also to manifest the truth of that covenant, which was made between the Father and the Son before the world began: for tho' the new covenant was made before the world began, and also every one in all ages was saved by the virtue of that covenant; yet that covenant was never so clearly made manifest as at the coming, death, and resurrection of Christ; and therefore, saith the scriptures, *He hath brought life and immortality to light through the gospel. Who hath saved us; and called us with an holy calling, not according to the works of righteousness which we have done; but according to his own purpose and grace, which was given us in Christ before the world began; (there is the covenant); but it was made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel.* Therefore I say, these words are therefore to discover, that the time was come to change the dispensation, to take away the type and bring in the substance, and so manifesting that more clearly which before lay hid in dark sayings and figures. And this is usual with God to speak in this manner.

Again, If at any time you do find in the scriptures, that the covenant of works is spoken of as the first covenant that was manifested, and so before the second covenant; yet you must understand, that it was so only as to manifestation; that is, it was first given to man, yet not made before that which was made with Christ; and indeed it was requisite that it should be given or made known first, that thereby there might be a way made for the second, by its discovering of sin, and the sad state that man was in after the fall by reason of that. And again, that the other might be made the more welcome to the sons of men. And in this did Christ in time most gloriously answer Adam, who was the

Psal. 89.
84. 35.

figure of Christ, Rom. 5, as well as of other things; for as the first covenant was made with the first Adam, so was the second covenant made with the second; for these are and were the two great public persons, or representators of the whole world, as to the first and second covenants; and therefore you find God speaking on this wise in scripture concerning the new covenant, *My covenant shall stand fast with him. My mercy will I keep for him for evermore, saith God: My covenant shall stand fast with him,* (this him is Christ, if you compare this with Luke i. 32) *My covenant will I not break,* namely, that which was made with him, *nor alter the thing that is gone out of my mouth. Once have I sworn by my holiness, that I will not lie unto David,* to whom this was spoken figuratively in the person of Christ: for that was God's usual way to speak of the glorious things of the gospel in the time of the law, as I said before.

Secondly, The conditions also were concluded on, and agreed to be fulfilled by him: as it is clear, if you understand his saying in the 12th of John at the 27th verse, where he foretelleth his death, and saith, *Now is my soul troubled, and what shall I say? Father save me from this hour; but for this cause came I (into the world) unto this hour:* as if he had said, My business is now not to shrink from my sufferings that are come upon me; for these are the things that are a great part of the conditions contracted in the covenant which stands between my Father and I: therefore I shall not pray that this might be absolutely removed from me: *For this cause came I into the world;* even this was the very terms of the covenant. By this you may see we are under grace.

Now, in a covenant, there are these three things to be considered:

1. What it is that is covenanted for.
2. The conditions upon which the persons who are concerned in it do agree.

3. If the conditions on both sides be not according to the agreement fulfilled, then the covenant standeth not, but is made void.

And this new covenant, in these particulars, is very exactly fulfilled, and made out in Christ.

1. The thing or things covenanted for, was the salvation of man, but made good in Christ. *The son of man is come to seek and to save that which was lost. The son of man did not come to destroy mens lives, but to save them. He gave his life a ransom for many. And this is the will (or covenant) of him that sent him, that of all which he hath given him, he John 6. should loose nothing; but should raise it up again at 35. the last day.*

2. As touching the conditions agreed on, they run thus:

First, on the Mediator's side, that he should come into the world; and then on the Father's side, that he should give him a body. This was one of the glorious conditions, between the Father and Christ, *Wherefore when he cometh into the world, he saith, sacrifices and offerings thou wouldst not, that is, the old covenant must not stand, but give way to another sacrifice which thou hast prepared, which is the giving up my manhood to the strokes of thy Heb. 13. justice, for a body hast thou prepared me. This doth 20. 21. prove us under grace.*

Secondly, On the Mediator's side, that he should be put to death; and on God the Father's side, that he should raise him up again; this was concluded on also to be done between God the Father and his Son Jesus Christ: On Christ's side, that he should die to give the justice of the Father satisfaction, and so to take away the curse that was due to us wretched sinners, by reason of our transgressions: and that God his Father being every way fully and completely satisfied, should by his mighty power revive and raise him up again. He hath brought again—our Lord Jesus; that is, from death to life, through (the virtue or effectual satisfaction that he received from)

Heb. 13. from) the blood (that was shed according to the terms)
 21. 22. of the everlasting covenant.

Thirdly, On the Mediator's side, that he should be made a curse, and on the Father's side, that through him sinners should be inheritors of the blessing. What wonderful love doth there appear by this in the heart of our Lord Jesus, in suffering such things for our poor bodies and souls! Gal. 3. 13, 14. This is grace.

Fourthly, That on the Mediators side there should be by him a victory over hell, death, and the devil, and the curse of the law: And on the Father's side, that these should be communicated to sinners, and they set at liberty thereby, Zech. 9. 12. *Turn to the strong hold, (saith God), ye prisoners of hope, even to day do I declare that I will render double unto thee.* Why so? It is because of the blood of my Son's covenant, ver. 11.; which made Paul (though sensible of a body of death, and of the sting that death did strike into the souls of all those that are found in their sins) bold to say, *O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; that is true, and the terrible law of God doth aggravate, and set it home with unsupportable torment and pain, But shall I be daunted at this? No, I thank my God through Jesus Christ, he hath given me the victory.* So that now, though I be a sinner in myself, yet I can, by believing in Jesus Christ the Mediator of this new covenant, triumph over the devil, sin, death, and hell; and say, *Do not fear, my soul, seeing the victory is obtained over all my enemies through my Lord Jesus, 1 Cor. 15. 55, 56, 57.* This is the way to prove ourselves under grace.

Fifthly, That on the Mediator's side he should, by thus doing, bring in everlasting righteousness for saints, Dan. 9. 24. And that the Father for this should give them an everlasting kingdom, 1 Pet. 1. 3, 4, 5.; Eph. 1. 4.; 2 Tim 4. 18.; Luke 22. 28, 29.

But,

But, in the next place, This was not all; that is, the covenant of grace, with the conditions thereof, was not only concluded on by both parties to be done, but Jesus Christ he must be authorized to do what was concluded on, touching this covenant by way of office. I shall therefore speak a word or two also, touching the offices, (at least some of them), that Christ Jesus did, and doth still execute as the Mediator of the new covenant, which also was typed out by the Levitical law; for this is the way to prove that we are not under the law, but under grace.

And, *first*, His first office, after the covenant was made and concluded upon, was, that Jesus should become bound as a surety, and stand engaged upon oath, to see that all the conditions of the covenant that was concluded on between him and his Father, should according to the agreement, be accomplished by him. And, *secondly*, That after that, he should be the messenger from God to the world, for to declare the mind of God, touching the tenor and nature of both the covenants, especially of the new one; the scripture saith, That Jesus Christ was not only made a priest by an oath, but also a surety, or bondsman; as in Heb. 7. 21, 22. In ver. 21. he speaketh of the priesthood of Christ, that it was with an oath, and saith, ver. 22. *By so much (also) was Jesus made the surety of a better testament, (or covenant.)*

Now the covenant was not only made on Jesus Christ's side with an oath, but also on God the Father's side, that it might be for the better ground of establishment to all those that are, or are to be, the children of promise. Methinks it is wonderful to consider, that the God and Father of our souls by Jesus Christ, should be so bent upon the salvation of sinners, that he would covenant with his Son Jesus for the security of them; and also that there should pass an oath on both sides, for the confirmation of their resolution to do good: As if the Lord had said,

But,

said, My son, thou and I have here made a covenant; that I, on my part, should do thus and thus; and that thou on thy part shouldst do so and so. Now, that we may give these souls the best ground of comfort that may be, there shall pass an oath on both sides, that our children may see that we do indeed love them. *Wherein God; willing more abundantly to shew unto the heirs of promise the immutability of his counsel, (in making of the covenant); confirmed it by an oath, — that we might have strong consolation who have fled for refuge to lay hold upon the hope set before us, Heb. 6. 13. — 18.; and 7. 21. Mark, the 6th chapter saith; God confirmed his part by an oath; and the 7th saith, Christ was made, or*
Psa. 89. set on his office also by an oath. Again; Once (saith
28. 34. God) have I sworn by my holiness, that I will not lie
35. unto David, nor alter the thing that is gone out of my mouth; as was before cited,

Herein you may see that God and Christ were in good earnest about the salvation of sinners; for so soon as ever the covenant was made, the next thing was, who should be bound to see all those things fulfilled which were conditioned on between the Father and the Son. The angels they could have no hand in it; the world could not do it; the devils had rather see them damned, than they would wish them the least good; Thus Christ looked, and there was none to help; though the burden lay never so heavy upon his shoulder, he must bear it himself; for there was none besides himself to uphold, or so much as to step in to be bound, to see the conditions (before mentioned) fulfilled, neither in whole nor in part. So that he must not be only he with whom the covenant was made, but he must also become the bondsman, or surety thereof; and so stand bound to see, that all and every particular thing conditioned for, should be, both in manner and matter, at the time and place, according to the agreement, duly and orderly fulfilled, Is not this grace?

Now,

Now, as touching the nature of a surety and his work, (in some things), it is well known to most men; therefore I shall be very brief upon it.

First, You know a surety is at the bargain's making; and so was Christ. *Then was I by him.* Pro. 8:30.

Secondly, A surety must consent to the terms of the agreement, or covenant; and so did Christ Jesus.

Now that which he did engage should be done for sinners, according to the terms of the covenant, was this:

1st, That there should be a complete satisfaction given to God for the sins of the world; for that was one great thing that was agreed upon when the covenant was made; Heb. 10. 5.

2^{dly}, That Jesus Christ should (as aforesaid) bring in an everlasting righteousness to cloth (his body) the saints withal; Dan. 9. 24, 25. Here is grace,

3^{dly}, That he should take in charge to see all those forthcoming without spot or wrinkle, at the day of his glorious appearing from heaven to judgement, and to quit them before the judgement-seat.

Again, thirdly, In the work of a surety, there is required by the creditor, that the surety should stand to what he is bound; and on the sureties there is a consenting thereunto.

1st, The creditor looks, that in case the debtor proves a bankrupt, that then the surety should engage the payment. Is not this grace?

2^{dly}, The creditor looks that the surety should be an able man: now our surety was and is in this case very suitable; for he is heir of all things.

3^{dly}, The creditor appoints the day, and also looks that the covenant should be kept, and the debt paid according to the time appointed; and it is required of sureties, (as well as stewards), that they be found faithful, namely, to pay the debt according to the bargain; and therefore it is said, *When the fulness of time was come, God sent forth his Son—made under the law, to redeem them that* Gal. 4:5.

are under the law, (according to the suretyship). Thus comes grace to saints.

4thly, The creditor looks that his money should be brought into his house, to his own habitation. Jesus, our surety, in this also is faithful; for by his own blood, which was the payment, he is entered into the holy place, even into heaven itself, which is God's dwelling-place, to render the value and price that was agreed upon for the salvation of sinners; but I shall speak more of this in another head; therefore I pass it.

Again, fourthly, If the surety stands bound, the debtor is at liberty; and if the law do issue out any process to take any, it will be the surety: and, O! how wonderfully true was this accomplished, in that when Christ our surety came down from heaven, God's law did so seize upon the Lord Jesus, and so cruelly handle him, and so exact upon him, that it would never let him alone, until it had accused him, and condemned him; executed him, and screwed his very heart's blood out of his precious heart and side; nay, and more than this too, as I shall shew hereafter.

But, *secondly*, In the next place, after that Jesus Christ had stood bound; and was become our surety in things pertaining to this covenant, his next office was to be the messenger of God touching his mind and the tenor of the covenant unto the poor world: and this did the prophet foresee long before, when he saith, *Behold, I will send my messenger, and he shall prepare the way before thee*, (speaking of John the Baptist): *And he shall prepare the way before thee*. (And then he speaketh of Christ to the people, saying), *And the Lord whom ye seek, shall suddenly come to his temple: Who is he? Even the messenger of the covenant, whom ye delight in*, (that *Mal. 3.* is Christ): *Behold he shall come, saith the Lord of Hosts.*

Now the covenant being made before between the Father and the Son, and Jesus Christ becoming bound

bound to see all the conditions fulfilled; this being done, he comes down from heaven to earth, to declare to the world what God the Father and he had concluded on before, and what was the mind of the Father towards the world, concerning the salvation of their souls: And indeed, who could better come on such an errand than he that stood by when the covenant was made? than he that shook hands with the Father in making of the covenant? than he that was become a surety in the behalf of poor sinners, according to the terms of this covenant?

Now, you know, a messenger commonly when he cometh, he doth bring some errand to them to whom he is sent, either of what is done for them, or what they would have them, whom they sent unto, do for them, or such like. Now what a glorious message was that which our Lord Jesus Christ came down from heaven withal to declare unto poor sinners, and that from God his Father! I say, how glorious was it! and how sweet is it to you that have seen yourselves lost by nature! and it will also appear a glorious one to you who are seeking after Jesus Christ, if you do but consider these following things about what he was sent.

1st, Jesus Christ was sent from heaven to declare unto the world, from God the Father, that he was wonderfully filled with love to poor sinners; first, In that he would forgive their sins; secondly, In that he would save their souls; thirdly, In that he would make them heirs of his glory: *For God so loved the world, that he gave his only begotten Son.—For God sent not his Son into the world to condemn the world; but that the world through him might be saved.* *John 3. 15. &c.*

2^{dly}, God sent Jesus Christ to tell the poor world, how that he would do this for poor sinners, and yet be just, and yet do his justice no wrong; and that was to be done by Jesus Christ his dying of a cursed death in the room of poor sinners, to satisfy justice, and make way for mercy; to take away the stumbling-blocks, and set open heaven's gates; to overcome

Satan, and break off from sinners his chains; to set (Luke 4. 18.) open the prison-doors, and to let the prisoners go free; If. 61. 1, 2, 3. And this was the message that Christ was to deliver to the world by commandment from his Father; and this he told *John 10. us when he came of his errand, where he saith, I 15. to 18. lay down my life for my sheep.——No man taketh it away from me, but I lay it down of myself: I have power to lay it down, and to take it up again: and this commandment have I received of my Father, even this commandment hath my Father given me, that I should both do this thing, and also tell it unto you.*

3dly, He was not only sent as a messenger to declare this his Father's love, but also how dearly he himself loved sinners, what a heart he had to do them good, where he saith, *All that the Father hath given me shall come unto me:* (and let me tell you my heart too, saith Christ): *He that cometh unto me, will I in no wise cast out.* As my Father is willing to give you unto me, even so am I as willing to receive you. As my Father is willing to give you heaven, so am I willing to make you fit for it, by washing you with my own blood: I lay down my life that you might have life; and this I was sent to tell you of my Father.

4thly, His message was further: He came to tell them how and which way they should come to enjoy these glorious benefits; also by laying down motives to stir them up to accept of the benefits. The way is laid down in John 3. 14, 15. where Christ saith, *As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, or caused to be hanged on the cross, and die the death: that whosoever believeth in him should not perish, but have everlasting life.* The way, therefore, that thou shalt have the benefit and comfort of that which my Father and I have covenanted for thee, I am come down from heaven to earth on purpose to give thee intelligence, and to certify thee of it.

Know

Know therefore, that as I have been born of a woman, and have taken this body, it is on purpose that I might offer it upon the cross a sacrifice to God, to give him satisfaction for thy sins, that his mercy may be extended to thy soul without any wrong to justice; and this thou art to believe, and not in the notion, but from thy very whole soul. Now, the motives are many. First, If they do not leave their sins, and come to Jesus Christ, that their sins might be washed away by his blood, they are sure to be damned in hell; for the law hath condemned them already, John 3. 18, 19.; secondly, but if they do come, they shall have the bosom of Christ to lie in, the kingdom of heaven to dwell in, the angels and saints for their companions, shall shine there like the sun, shall be there for ever, shall sit upon the thrones of judgement, &c. Here is grace.

Methinks, if I had but time to speak fully to all things that I could speak to from these two heavenly truths, and to make application thereof, surely, with the blessing of God, I think it might persuade some vile and abominable wretch to lay down his arms that he hath taken up in defiance against God, (and is marching hell-wards, post-haste to the devil); I say, methinks it should stop him, and make him willing to look back, and accept of salvation for his poor condemned soul, before God's eternal vengeance is executed upon him. O! therefore, you that are upon this march, I beseech you consider a little. What, shall Christ become a drudge for you? and will you be drudges for the devil? Shall Christ covenant with God for the salvation of sinners? and shall sinners covenant with hell, death, and the devil, for the damnation of their souls? Shall Christ come down from heaven to earth to declare this to sinners? and shall sinners stop their ears against these good tidings? Will you not hear the errand of Christ, although he telleth you tidings of peace and salvation? How, if he had come, having

having taken a command from his Father to damn you, and to send you to the devils in hell? Sinners, hear his message, he speaketh no harm; his words are eternal life; all men that give ear unto them, they have eternal advantage by them. Advantage, I say, that never hath an end.

Besides, do but consider these two things: it is like they may have some sway upon thy soul.

1. When he came on his message, he came with tears in his eyes, and did even weepingly tender the terms of reconciliation to them; I say, with tears in his eyes. And when he came near the city, *i. e.* with his message of peace, beholding the hardness of their hearts, he wept over it, and took up a lamentation over it, because he saw they rejected his mercy, which was tidings of peace. I say, wilt thou then slight a weeping Jesus, one that so loveth thy soul, that rather than he will lose thee, he will with tears persuade with thee?

2. Not only so, but also when he came, he came all on a gore of blood to proffer mercy to thee, to shew thee still how dearly he did love thee; as if he had said, Sinner, here is mercy for thee; but behold my bloody sweat, my bloody wounds, my cursed death; behold and see what danger I have gone through to come unto thy soul. I am come indeed unto thee, and do bring thee tidings of salvation; but it cost me my heart's blood before I could come at thee, to give thee the fruits of my everlasting love. But more of this anon.

Thus have I spoken something concerning Christ's being the messenger of the new covenant; but because I am not willing to cut too short off what shall come after, I shall pass by these things not half touched, and come to the other which I promised even now; which was to shew you, that as there were Levitical ceremonies in or belonging to the first covenant, so these types or Levitical ceremonies did represent the glorious things of the new covenant. In those ceremonies, you read of a sacrifice, of a priest

priest to offer up the sacrifice, the place where, and the manner how he was to offer it; of which I shall speak something.

First, As touching the sacrifice, you find, that it was not to be offered up of all kind of beasts, as of lions, bears, wolves, tigers, dragons, serpents, or such like; to signify, that not all kinds of creatures that had sinned, as devils, the fallen angels, should be saved; but the sacrifice was to be taken out of some kind of beasts and birds; to signify, that some kind of God's creatures that had sinned, he would be pleased to reconcile them to his self again; as poor fallen man and woman, those miserable creatures, God, the God of heaven, had a good look towards after their fall; but not for the cursed devils, though more noble creatures by creation than we. Here is grace.

Now, though those sacrifices were offered, yet they were not offered to the end they should make the comers to, or offerers thereof, perfect; but the things were to represent to the world what God had in after ages for to do, which was even the salvation of his creatures by that offering of the body of Jesus Christ, of which these were a shadow and a type, for the accomplishing of the second covenant. For Christ was by covenant to offer a sacrifice, and that an effectual one too, if he intended the salvation of sinners: *A body hast thou prepared me; I am come to do thy will*, Heb. 10.

I shall therefore shew you, first, what was expected of God in the sacrifice, in the type, and then shew you how it was answered in the antitype; secondly, I shall shew you the manner of the offering of the type, and so answerable thereto, to shew you the fitness of the sacrifice of the body of Christ, by way of answering some questions.

For the *first* of these:

1st, God did expect that sacrifice which he himself had appointed, and not another; to signify, that none would serve his turn but the body and soul of his

his appointed Christ, the mediator of the new covenant; John 1. 29.

2dly, This sacrifice must not be lame nor deformed; it must have no scar, spot, or blemish; to signify that Jesus Christ was to be a complete sacrifice by covenant; 1 Pet. 1. 29.

3dly, This sacrifice was to be taken out of the flock or herd; to signify, that Jesus Christ was to come out of the race of mankind, according to the covenant; Heb. 10. 5.

But, *secondly*, As to the manner of it: 1st, The sacrifice, before it was offered, was to have the sins of the children of Israel confessed over it; to signify, that Jesus Christ must, II. 53. 4, 5, 6, 7. 1 Pet. 2. 24. bear the sins of all his children by covenant. *As for thee, by the blood of thy covenant, in his own body on the tree, Zech. 9. 10.*

2dly, It must be had to the place appointed, namely, without the camp of Israel; to signify, that Jesus Christ must be led to Mount Calvary; Luke 23. 33.

3dly, The sacrifice was to be killed there; to signify, that Jesus Christ must, and did suffer without the city of Jerusalem for our salvation.

4thly, The sacrifice must not only have its life taken away, but also some of its flesh burned upon the altar; to signify, that Jesus Christ was not only to die a natural death, but also that he should undergo the pains and torments of the damned in hell.

5thly, Sometimes there must be a living offering and a dead offering, as the goat that was killed, and the scape-goat; the dead bird and the living bird; Lev. 14. 3, 4, 5, 6.; to signify, that Jesus Christ must die, and come to life again.

6thly, The goat that was to die was to be the sin-offering; that is, to be offered as the rest of the sin-offerings, to make an atonement as a type; and the other goat was to have all the sins of the children of Israel confessed over him, Lev. 16. from the 7th verse to the 22d, and then to be let go in-

to the wilderness, never to be caught again; to signify, that Christ's death was to make satisfaction for sin; and his coming to life again was to bring in everlasting (Rom. 4. 25.) justification, from the power, curse, and destroying nature of sin.

7thly, The scape-goat was to be carried by a fit man into the wilderness; to signify, that Jesus Christ should be both fit and able to carry our sins quite away from us, so as they should never be laid to our charge again. Here is grace.

8thly, The sacrifices under the law commonly part of them must be eaten, Exod. 12. 5, 6, 7, 8, 9, 10, 11.; to signify, that they that are saved should spiritually feed on the body and blood of Jesus Christ, or else they have no life by him; John 6. 51, 52, 53.

9thly, This sacrifice must be eaten with unleavened bread; to signify, that they which love their sins, that devilish leaven of wickedness, they do not feed upon Jesus Christ.

Now, of what hath been spoken, this is the sum: That there is a sacrifice under the new covenant, as there were sacrifices under the old; and that this sacrifice did every way answer that or those: indeed they did but suffer for sin in shew, but he in reality; they as the shadow, but he as the substance. O! when Jesus Christ did come to make himself a sacrifice, or to offer himself for sin, you may understand that our sins were indeed charged to purpose upon him: O how they scared his soul, how they brake his body, insomuch that they made the blood run down his blessed face, and from his precious side! therefore thou must understand these following things. First, That Jesus Christ by covenant did die for sin. Secondly, That his death was not a mere natural death, but a cursed death; even such a one as men do undergo from God for their sins, (though he himself had none); even such a death as to endure the very pains and torments of hell. O sad pains and inexpressible torments! that

this our sacrifice for sin went under. The pains of his body were not all; no, but the pains of his soul; for his soul was made an offering as well as his body; yet all but one sacrifice; *Is. 53.*: To signify, that the suffering of Christ was not only a bodily suffering, but a soul-suffering; not only to suffer what man could inflict upon him, but also to suffer soul-torments, that none but God can inflict, or suffer to be inflicted upon him. O the torments of his soul! they were torments indeed; his soul was that that

Mat. 26. felt the wrath of God: *My soul*, saith he, *is exceeding sorrowful, even unto death. My soul is trou-*

38. Jobn 12. bled, and what shall I say? The rock was not so

27. rent, as was his precious soul: there was not such a terrible darkness on the face of the earth then, as there was on his precious soul. O the torments of hell, and the eclipsings of the divine smiles of God, were both upon him at once! the devils assailing of him, and God forsaking of him, and all at once!

Mat. 27. *My God, my God*, saith he, *why hast thou forsaken*

46. *me?* now in my great extremity; now sin is laid upon me, the curse takes hold of me, the pains of hell are clasped about me, and thou hast forsaken me. O sad! sinners, this was not done in pretence but in reality; not in shew, but in very deed; otherwise Christ had dissembled, and had not spoken the truth; but the truth of it his bloody sweat declares, his mighty cries declare, the things what and for what he suffered declare. Nay, I must say thus much, that all the damned souls in hell, with all their damnations, did never yet feel that torment and pain that did this blessed Jesus in a little time. Sinner, canst thou read that Jesus Christ was made an offering for sin, and yet go on in sin? Canst thou hear that the load of thy sins did break the very heart of Christ, and spill his precious blood? and canst thou find in thy heart to labour to lay more sins upon his back? Canst thou hear that he suffered the pains, the fiery flames of hell, and canst thou find in thy heart to add to his groans, by slighting

of his sufferings? O hard-hearted wretch! how canst thou deal so unkindly with such a sweet Lord Jesus?

Quest. But why did Christ offer himself in sacrifice?

Ans. That thou shouldst not be thrown to the very devils.

Quest. But why did he spill his precious blood?

Ans. That thou mightst enjoy the joys of heaven.

Quest. But why did he suffer the pains of hell?

Ans. That thou mightst not fry with the devils and damned souls.

Quest. But could not we have been saved if Christ had not died?

Ans. No; for without shedding of blood there is no remission; and besides, there was no death that could satisfy God's justice but his, which is evident: because there was none in a capacity to die, or that was able to answer an infinite God, by his so suffering, but he.

Quest. But why did God let him die?

Ans. He standing in the room of sinners, and that in their names and natures, God's justice must fall upon him; for justice takes vengeance for sin wherever it finds it, though it be on his dear Son. Nay, God favoured his Son no more, finding our sins upon him, than he would have favoured any of us: for should we have died? so did he. Should we have been made a curse? so was he. Should we have undergone the pains of hell? so did he.

Quest. But did he indeed suffer the pains of hell?

Ans. Yea, and that in such an horrible way too, that it is unspeakable.

Quest. Could not he have suffered without his so suffering? Would not his dying only of a natural death have served the turn?

Ans. No, in no wise: the sins for which he suffered, called for the torments of hell; the condition in which he died did call for the torments of hell; for Christ did not die the death of a saint, but the death of a sinner; of a cursed and damned sinner.

(because he stood in their rooms, Gal. 3. 13.); the law to which he was subjected, called for the torments of hell; the nature of God's justice could not bate him any thing, the death which he was to suffer, had not lost its sting; all these being put together, do irresistibly declare unto us, that he, as a sacrifice, did suffer the torments of hell.

But, secondly; had he not died and suffered the cursed death, the covenant had been made void, and his suretyship would have been forfeited; and besides this, the world damned in the flames of hell-fire; therefore his being a sacrifice, was one part of the covenant, for the terms of the covenant was, that he should spill his blood, Zech. 9. 10, 11. O blessed Jesus! O blessed grace!

Quest. But why then is his death so slighted by some.

Ans. Because they are enemies to him, either through ignorance or presumption; either for want of knowledge or out of malice; for surely, did they love or believe him, they could not chuse but break, and bleed at heart, to consider and to think of him, Zech. 12. 10, 11.

Thus, passing this, I shall now speak something to Christ's priestly office: but by the way, if any should think, that I do here spin my thread too long in distinguishing his priestly office from his being a sacrifice; the supposing that for Christ to be a priest and a sacrifice is all one and the same thing, and it may be it is, because they have not thought on this so well as they should: namely, that as he was a sacrifice, he was passive, II. 53. that is, led or had away as a lamb to his sufferings; but as a priest he was active; that is he did willingly and freely give up his body to be a sacrifice. *He hath given his life a ransom for many.* This consideration being with some weight and clearness on my spirit, I was and am caused to lay them down in two particular heads. And therefore,

The second thing that I would speak something

to, it is this; That as there were priests under the first covenant, so there is a priest under this, belonging to this new covenant, a high-priest; the chief priest; as it is clear, where it is said, *We having an high-priest over the house of God*, Heb. 10. 21. and 3. 1. and 5. 5, 10. and 7. 24, 25, 26. and 8. 1, 4.

Now the things that I shall treat upon are these: First, I shall shew you the qualifications required of a priest under the law. Secondly, his office: and, thirdly, how Jesus Christ did according to what was signified by those under the law; I say, how he did answer the types, and where he went beyond them.

For his qualifications:

1st. They must be called thereto of God: *No Heb. 5. 4. man takes this honour upon him, but he that is called of God as Aaron*, Now Aaron's being called of God to be a priest, signifies that Jesus Christ is a priest of God's appointment, such a one that God hath chosen, likes of, and hath set on work, *called of God an high-priest*, &c.

2^{dly}, The priests under the law, they must be men complete, not deformed: *Speak unto Aaron, Levi. 21. saith God to Moses, saying, Whosoever he be of thy seed in their generations, that hath any blemish, let him not approach to offer the bread of his God: for whatsoever man he be that hath a blemish, he shall not approach: (if he be) a blind man, or a lame man, or he that hath a flat nose, or any thing superfluous, or a man that is broken-footed, or broken-handed or crook-backed, or a dwarf, or he that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken: no man that hath a blemish of the seed of Aaron the priest, shall come nigh to offer offerings of the Lord made by fire: he hath a blemish, he shall not come nigh to offer the bread of his God; What doth all this signify, but that, in the first place, he must not be lame, to signify he must not go haltingly about the work of our salvation. 2. He must not be blind, to signify that he must not go ignorantly to work, but he must be quick of understanding in the*

the things of God. 3. He must not be scabbed, to signify, that the priest must not be corrupt, or filthy in his office. 4. In a word he must be every way complete, to signify to us, that Jesus Christ was to be, and is most complete, and most perfect every way, an acceptable high-priest in things pertaining to God, in reference to his second covenant.

3dly. The priests under the law were not to be hard-hearted, but pitiful and compassionate, willing and ready, with abundance of bowels to offer for the people, and to make an atonement for them, Heb. 5. 1, 2. To signify that Jesus Christ should be a tender hearted high-priest, able and willing to sympathise, and be affected with the infirmities of others, to pray for them, to offer up for them his precious blood; he must be such a one, *Who can have compassion on (a company of poor) ignorant souls, and on them that are out of the way,* to recover them, and to set them in safety, and that he might thus do, he must be a man that had experience of the disadvantages that infirmity and sin did bring unto these poor creatures, Heb. 2 17.

4thly. The high-priests under the law were not to be shy or squeamish, in case there were any that had the plague or leprosy, scab or blotches; but must look on them, go to them, and offer for them, (Lev. 13. read that whole chapter): all which is to signify, that Jesus Christ should not refuse to take notice of the several infirmities of the poorest of his people, but to teach them, and to see that none of them be lost, by reason of their infirmity, for want of looking to or tending of. This privilege also have we under this second covenant. This is the way to make grace shine.

5thly. The high-priests under the law, they were to be anointed with very excellent oil, compounded by art, (Exod. 29. 7. chap. 30. 30.) to signify, that Jesus Christ the great high-priest of this new covenant should be in a most eminent way anointed to his priestly office by the holy Spirit of the Lord.

6thly,

6thly. The priest's food and livelihood, in the time of his ministry, was to be the consecrated, and holy things, *Exod. 29. 33.*; to signify, that it is the very meat and drink of Jesus Christ to do his priestly office, and to save and preserve his poor, emptied, and afflicted saints. O what a new-covenant high-priest have we!

7thly. The priests under the law were to be washed with water, *Exod. 29. 4.*; to signify, that Jesus Christ should not go about the work of his priestly office with the filth of sin upon him, but was without sin to appear as our high-priest in the presence of his Father, to execute his priestly office there for our advantage; *For such an high priest became us, Heb. 7. who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.*

8thly, The high-priests under the law, before they went into the holy place, were to be clothed with a curious garment, *a breast-plate, and an ephod, and a robe, and broidered coat, a mitre, and a girdle;* and they were to be made of gold, and blue, and purple, and scarlet, and fine linen; and in his garment and glorious ornaments there must be precious stones, and on those stones there must be written the names of the children of Israel, (read the 28th of Exodus); and all this was to signify what a glorious high-priest Jesus Christ should be; and how, in the righteousness of God, he should appear before God as our high-priest, to offer up the the sacrifice that was to be offered for our salvation to God his Father: but I pass that.

Now I shall speak to his office: The office of the high-priest in general was two-fold. First, to offer the sacrifice without the camp; secondly, To bring it within the veil; that is, into the holiest of all, which did type out heaven.

1st, It was the office of the priest to offer the sacrifice, and so did Jesus Christ, he did offer his own body and soul in sacrifice. I say, he did offer *John 10. it, and not another; as it is written, No man taketh away* 17, 18.

away my life, but I lay it down of myself; I have power to lay it down, and I have power to take it up again. And again it is said, *When he (Jesus) had offered up one sacrifice for sins, he for ever sat down on the right hand of God.*

2dly, The priests under the law must offer up the sacrifice that God had appointed, and none else, a complete one without any blemish; and so did our high priest, where he saith, *Sacrifice and offerings thou wouldst not, but a body hast thou prepared me, and that I will offer.*

3dly, The priest was to take of the ashes of the sacrifice, and lay them in a clean place: And this signifies, that the body of Jesus after it had been offered, should be laid into Joseph's sepulchre, as in a clean place, where never any man before was laid; Levit. 6. 11. compared with John 19. 41, 42.

This being one part of his office, and when this was done, then, in the next place, he was to put on the glorious garment, when he was to go into the holiest, and take of the blood, and carry it thither, &c. he was to put on the holy garment, which signifieth the righteousness of Jesus Christ.

Secondly, He was in his holy garment, which hath in it the stones, and in the stones the names of the twelve tribes of the children of Israel, to appear in the holy place. *And thou shalt take two onyx stones, and shalt grave on them the names of the children of Israel; six of their names on one stone and the other six names of the rest on the other stone, according to their birth.* And this was to signify, that when Jesus Christ was to enter into the holiest, then he was there to bear the names of his elect, in the tables of his heart, before the throne of God, and the mercy-seat; Heb. 12. 23.

Thirdly, With this he was to take of the blood of the sacrifices, and carry it into the holiest of all, which was a type of heaven, and there was he to sprinkle the mercy seat; and this was to be done by the high-priest only; to signify, that none but Jesus

Exodus
28.
ver. 9,
10.

Jesus Christ must have this office and privilege, to be the people's high-priest to offer for them. But Heb. 9. *into the second went the high-priest alone once every 7. year, yet not without blood, which he offered for himself and for the errors of the people.*

Fourthly, He was there to make an atonement for the people with the blood, sprinkling of it upon the mercy seat; but this must be done with much incense. *And Aaron shall bring the bullock which is Lev. 16. for a sin-offering for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil: And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat, that is upon the testimony, that he die not. And he shall take of the blood of the bullock, and sprinkle it upon the mercy-seat eastward, and before the mercy-seat shall he sprinkle the blood with his finger seven times. And then he shall kill the goat of the sin-offering which is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.* Now this was for the priest and the people; all which doth signify, that Jesus Christ was after his death to go into heaven itself, of which this holy place was a figure, Heb. 9. and there to carry the sacrifice that he offered upon the cross, into the presence of God, for to obtain mercy for the people in a way of justice. And in that he is said to take his hands full of sweet incense, it signifies, that Jesus Christ was to offer up his sacrifice in the presence of his Father, in a way of intercession and prayers.

I might have branched these things out into several particulars, but I would be brief.

I say, therefore, the office of the priest was to carry the blood into the holy place, and there to
L 1 present

present it before the mercy-seat, with his heart full of intercessions for the people, for whom he was a priest, Luke 1. 8-11. This is Jesus Christ's work now in the kingdom of glory, to plead his own blood the nature and virtue of it, with a perpetual intercession to the God of mercy, on the behalf of us poor miserable sinners, Heb. 7. 24.

Now in the intercession of this Jesus, which is part of his priestly office, there are these things to be considered for our comfort.

1st, There is a pleading of the virtue of his blood for them that are already come in; that they may be kept from the evils of heresies, delusions, temptations, pleasure, profits, or any thing of this world which may be too hard for them. Father, *I pray not that thou shouldst take them out of the world, saith Christ, but that thou shouldst keep them from the evil.*

John 18.
15.

2^{dly}, In case the devil should aspire up into the presence of God, to accuse any of the poor saints, and to plead their backslidings against them, as he will do if he can; then there is Jesus, our Lord Jesus, ready in the court of heaven, at the right hand of God, to plead the virtue of his blood, not only for the great and general satisfaction that he did give when he was on the cross, but also the virtue that is in it now, for the cleansing and fresh purging of his poor saints, under their several temptations and infirmities; as saith the apostle, *For if when we were enemies, we were reconciled to God, by the death of his Son; much more then being reconciled, we shall be saved by his life, that is, by his intercession.*

Rom. 5.
10

3^{dly}, The maintaining of grace also is by Jesus Christ's intercession, being the second part of his priestly office. O! had we not a Jesus at the right hand of God making intercession for us, and to convey fresh supplies of grace unto us, through the virtue of his blood, being pleaded at God's right hand; how soon would it be with us, as it is with those

those

those for whom he prays not at all? John 17. 9. But the reason why thou standest while others fall, the reason why thou goest through the many temptations of the world, and shakest them off from thee while others are ensnared and entangled there. Luke 22. in, it is, because thou hast an *interceding Jesus*. I 32. *have prayed* (saith he) *that thy faith fail not*.

4thly, It is partly by the virtue of Christ's intercession that the elect are brought in; there are many that are come to Christ, which are not yet brought into Christ: and it is one part of his work to pray for their salvation too. *Neither pray I for these alone, but for all those that shall believe* (though as yet they do not believe) *on me* (but that they may believe) through their word, John 17. 20. And let me tell thee, soul, for thy comfort, who art coming in to Christ, panting and sighing, as if thy heart would break, I tell thee, soul, thou wouldst never have come to Christ, if he had not first, by the virtue of his blood and intercession, sent into thy heart an earnest desire after Christ; and let me tell thee also, that it is his business to make intercession for thee; not only that thou mightest come in, but that thou mightst be preserved when thou art come in. Compare Heb. 7. 25. Rom. 8. 33,—35. &c.

5thly, It is by the intercession of Christ that the infirmities of the saints in their holy duties are forgiven. Alas! if it was not for the priestly office of Christ Jesus, the prayers, alms, and other duties of the saints, might be rejected, because of the sin that is in them; but Jesus being our high-priest, he is ready to take away the iniquities of our holy things, perfuming our prayers with the glory of his now perfections; and therefore it is that there is an answer given to the saints prayers, and also acceptance of their holy duties; Rev. 8. 3, 4. *But Christ being come an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither*

by the blood of goats and calves: but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God? And for this cause he is the Mediator of the New Testament, (or covenant), that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called
Heb. 9. 11 to 15. (notwithstanding all their sins) might receive the promise of eternal inheritance.

The third thing now to be spoken to, is to shew where and how Jesus Christ outwent, and goes beyond these priests in all their qualifications and offices, for the comfort of poor saints.

1. They that were called to the priesthood under the law, were but men; but he is both God and man, Heb. 7. 28.

2. Their qualifications were in them in a very scanty way; but Jesus was every way qualified in an infinite and full way.

3. They were consecrated but for a time, Heb. 7. 23.; but he for evermore, ver. 24.

4. They were made without an oath, ver. 20. 21.; but he with an oath.

5. They as servants: but he as a son Heb. 3. 6.

6. Their garments were but such as could be made with hands, Ezek. 28.; but his the very righteousness of God, Rom 3. 22.

7. Their offerings were but the body and blood of beasts, and such like, Phil. 3. 8.; but his offering was his own body and soul, Heb. 9. 12, 13, and 10. 4. 5. If. 53. 10. Heb. 10. 5.

8. Those were at best but a shadow or type, ver. 1.; but he the very substance and end of all those ceremonies, Heb. 9. 10. 11.

9. Their holy place was but made by men, Heb.

9. 24.; but his, or that which Jesus is entered into, is heaven itself, Heb. 5. 2. 3.

10. When they went to offer their sacrifice, they were forced to offer for themselves, as men compassed about with infirmity, Heb. 7. 26.; but he was holy, harmless, Heb. 10. 11. who did never commit the least transgression, Heb. 7. 26.

11. They, when they went in to offer, were fain to do it standing, Heb. 10.; to signify, that God had no satisfaction therein; but he, *when he had offered one sacrifice for sin, for ever sat down at the right hand of God*, Heb. 10.: To signify, that God was very well pleased with his offering. Heb. 10.
11. 14.

12. They were fain, to offer oftentimes the sacrifice that could never take away sin; but he, by one offering, hath perfected for ever them that are sanctified.

13. Their sacrifices at the best could but serve for the cleansing of the flesh, Heb. 9. 13.: but his for cleansing both body and soul: The blood of Jesus Christ doth purge the conscience from dead works to live a holy life, ver. 14.

14. Those high-priests could not offer but once a year in the holiest of all, ver. 7.; but our high-priest, he ever liveth to make intercession for us, Heb. 7. 24, 25.

15. Those high-priests, notwithstanding they were priests, they were not always to wear their holy garments; but Jesus never puts them off of him, but is in them always.

16. Those high-priests death would be too hard for them, Heb. 7. 21, 23.; but our high priest hath vanquished and overcome that cruel enemy of ours, Heb. 2. 15.; and brought life and immortality to light through the glorious gospel, 2 Tim. 1. 10.

17. Those high-priests were not able to save themselves: but this is able to save himself, and all that come to God by him, Heb. 7. 25.

18. Those high-priests blood could not do away sin; but the blood of Jesus Christ, who is our high-priest,

priest, cleanseth us from all sin, 1 John 1. 7.

19. Those high-priests sometimes by sin caused God to reject their sacrifices; but this high-priest, *doth always the things that please him.*

20. Those high-priests could never convey the Spirit by virtue of their sacrifices or office; but this high-priest, our Lord Jesus, he can, and doth give all the gifts and graces that are given to the sons of men.

21. Those high-priests could never by their sacrifices bring the soul of any sinner to glory by virtue of itself; but Jesus hath by one offering (as I said before) perfected for ever those that he did die for. Thus in brief I have shewed, in some particulars, how and wherein Jesus our high-priest doth go beyond those high-priests; and many more, without question, might be mentioned; but I forbear.

A fifth office of Christ, in reference to the second covenant, was, that he should be the forerunner to heaven before his saints, that were to follow after. First, he stricks hand in the covenant; secondly, he stands bound as a surety to see every thing in the covenant accomplished that was to be done on his part; then he brings the message from heaven to the world; and before he goeth back, he offereth himself for the same sins that he agreed to suffer for; and so soon as this was done, he goeth post-haste to heaven again, not only to exercise the second part of his priestly office, but as our forerunner, to take possession for us, even into heaven itself; as you may see, Heb. 6. 20. where it is said, *Whither the forerunner is for us entered.*

1st. He is run before to open heaven's gates: *Be ye open ye everlasting doors, that the King of glory may enter in.*

2^{dly}, He is run before to take possession of glory in our natures for us.

3^{dly}, He is run before to prepare us our places against we come after. *I go to prepare a place for you.*

John 14.
1.

4^{thly},

4thly. He is run thither to make the way easy, in that he hath first trodden the path himself.

5thly. He is run thither to receive gifts for us. All spiritual and heavenly gifts had been kept from us, had not Christ, so soon as the time appointed was come, run back to the kingdom of glory to receive them for us. But I cannot stand to enlarge upon these glorious things; the Lord enlarge them upon your hearts by meditation.

Here now I might begin to speak of his prophetic and kingly office, and the privileges that do and shall come thereby, but that I fear I shall be too tedious; therefore at this time I shall pass them by. Thus you may see how the covenant of grace doth run, and with whom it was made, and also what were the conditions thereof.

Now then, this grace, this everlasting grace of God, comes to be free to us through the satisfaction (according to the conditions) given by another for us; for though it be free, and freely given to us, yet the obtaining of it did cost our head, or public man, a very dear price, *For you are bought with a price, even with the precious blood of Christ.* So it 20. is by another, I say, not by us; yet it is as sure 1 Pet. 1. made over to us, even to so many of us as do or 9. shall believe, as if we had done it, and obtained the grace of God ourselves: Nay, surer; for consider, I say, this grace is free to us, and comes upon a clear score, by virtue of the labour and purchase of another for us; mark, that which is obtained by another for us, is not obtained for us by ourselves: Now, *but Christ hath not by the blood of goats and calves, obtained eternal redemption for us,* 11eb. 9. (which were things offered by men under the law), *but by his own blood (meaning Christ's) he entered into the holy place, having obtained eternal redemption for us.* 12.

Secondly, It comes to be unchangeable through the perfection of that satisfaction that was given to God through the Son of Mary for us; for whatever the

the divine, infinite, and eternal justice of God did call for at the hands of man, if ever he intended to be a partaker of the grace of God, this Jesus, this one man, this public person, did completely give a satisfaction to it, even so effectually; which caused God not only to say, *I am pleased*, but *I am well pleased*, completely and sufficiently satisfied with thee on their behalf; for so you must understand it. Mark there these following words, *And having made peace* (or completely made up the difference) *through the blood of his cross by him, to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven, and you who were sometimes alienated, and enemies in your mind by wicked works; yet now hath he reconciled.* How? *In the body of his flesh, through death, to present you holy, mark, holy and unblameable, and unreproueable in his sight.* And thus it is grace, unchangeable grace to us; because it was obtained, yea, completely obtained for us, by Jesus Christ, God-man.

Obj. But some may say, How was it possible that one man Jesus, by one offering, should so completely obtain and bring in unchangeable grace, for such an innumerable company of sinners as are to be saved?

Ans. First, In that he was every way fitted for such a work. And, secondly, In that, as I said before, he did every way completely satisfy that which was offended by our disobedience to the former covenant. And for the clearing of this,

1st, Consider, Was it man that had offended?
 1 Cor. He was man that gave the satisfaction. For as by
 15. 21. man came death, even so also by man did come the resurrection from the dead.

2dly, Was it God that was offended? He was
 Isa. 9. 6. God that did give a satisfaction. To us a child is
 2 Cor. 8. 9. born, to us a son is given.—And his name shall be
 Phil. 2. called the Mighty God. He thought it no robbery to
 4. &c. be equal with God: but (for our sakes) he made himself of no reputation, &c.

3dly, For the further clearing of this, to shew you that in every thing he was rightly qualified for this great work, see what God himself saith of him: He calls him, in the first place, man; and, secondly, he owns himself to be his fellow, saying, *Awake O sword against my shepherd, against the man, Zech. mark, the man that is my fellow, saith the Lord of 13. 7. hosts.*

So that now let divine and infinite justice turn itself which way it will, it finds one that can tell how to match it; for if it say, I will require the satisfaction of man, here is a man to satisfy its cry: but if it say, but I am an infinite God, and must and will have an infinite satisfaction: here is one also that is infinite, even fellow with God; fellow in his essence and being, Prov. 8. 23.; fellow in his power and strength, 1 Cor. 1. 24.; fellow in his wisdom; see again the same verse; fellow in his mercy and grace, Tit. 2. 10. compared with ver. 11. together with the rest of the attributes of God; so that, I say, let justice turn itself which way it will, here is a complete person to give a complete satisfaction. Thus much of the fitness of the person.

Secondly, For the completeness of the satisfaction given by him for us. And that is discovered in these particulars:

1. Doth justice call for the blood of that nature that sinned? Here is the heart blood of Jesus Christ. *We have redemption through his blood, Eph. 1. 14.; 1 Pet. 1. 18, 19.; Zech. 9. 10, 11.*

2. Doth justice say, that this blood, if it be not the blood of one that is really and naturally God, it will not give satisfaction to infinite justice? Then *Acts. 20.* here is God, *purchasing his church with his own blood.* 28.

3. Doth justice say, that it must not only have satisfaction for sinners, but they that are saved must be also washed and sanctified with this blood? Then here is he that so loved us, that he *washed us from our sins in his own blood.* *Rev. 1.* 5.

4. Is there to be a righteousness to clothe them with, that are to be presented before divine justice? Then here is the righteousness of Christ, which is *even the righteousness of God by faith*, Rom. 3. 22.; Phil. 3. 8, 9, 10.

5. Are there any sins now that will fly upon this Saviour like so many lions, or raging devils, if he
1 Pet. 2. take in hand to redeem man? He will be content to
24. bear them all himself alone, even in his own body upon the tree.

6. Is there any law now that will curse and condemn this Saviour for standing in our persons, to give satisfaction to God for the transgression of man? He will be willing to be cursed, yea, to be made a curse for sinners, rather than they shall be cursed and damned themselves, Gal. 3. 13.

7. Must the great and glorious God, whose eyes are so pure that he cannot behold iniquity; I say, must he not only have the blood, but the very life, of him that will take in hand to be the deliverer
John 10. and saviour of us poor miserable sinners? *He is wil-*
11. *ling to lay down his life for his sheep.*

8. Must he not only die a natural death, but must his soul descend into hell, (though it should not be left there)? He will suffer that also, Psal. 16. 10. and Acts 2. 3.

9. Must he not only be buried, but rise again from the dead, and overcome death, that he might be the first fruits to God of them that sleep, which shall be saved? He will be buried, and also through the strength of his godhead he will raise himself out of the grave, though death hold him never so fast, and the Jews lay never such a great stone upon the mouth of the sepulchre, and seal it never so fast, 1 Cor. 15. 2. Luke 24. 34.

10. Must he carry that body, in the presence of his Father, to take possession of heaven, Heb. 9. 24. John 14. 2, 3.? And must he appear there as a priest, (Heb. 6. 20.) as forerunner, (ver. the same), as an advocate, (1 John 2. 1, 2.) as a prophet, as a
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treasure-house, as an interceder and pleader of the causes of his people? He will be all these and much more; to the end the grace of God, by faith in Jesus Christ, might be made sure to all the seed. *Who then can condemn? It is God that justifieth; because Christ hath died, yea, rather that is risen again.* Who (now seeing all this is so effectually done) shall lay any thing, the least thing? who can find the least flaw, the least wrinkle, the least defect or imperfection, in this glorious satisfaction?

Obj. But is it possible that he should so soon give infinite justice a satisfaction, a complete satisfaction; for the eternal God doth require an eternal lying under the curse, to the end he may be eternally satisfied?

Ans. Indeed that which is infinite, must have an eternity to satisfy God in; that is, they that fall into the prison and pit of utter darkness, must be there to all eternity, to the end the justice of God may have its full blow at them. But now he that I am speaking of is God, (1st. 9. 6. 2 Tim. 1. 16 Heb. 1. 8, 9. Phil. 2. 4, 5, 6.) and so is infinite: now he which is true God, is able to give, in as little a time, an infinite satisfaction, as Adam was in giving the dissatisfaction. Adam himself might have given satisfaction for himself as soon as Christ, had he been very God, as Jesus Christ was: for the reason why the posterity of Adam, even so many of them as fall short of life, must lie broiling in hell to eternity, is this: they are not able to give the justice of God satisfaction, they being not infinite, as aforesaid. *But Christ* (that is, God-man) *being come* Heb. 9. *an high-priest* (that is to offer and give satisfaction) 11. to 16. *of good things to come; by a greater and more perfect tabernacle not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own; mark you that, but by his own blood he hath entered into the holy place, having (already) obtained eternal redemption for us.* But how? For if the blood of bulls and goats, and the ashes

of an heifer sprinkling the unclean, sanctifieth to the purging of the flesh, how much more shall the blood of Christ, who through the eternal Spirit (who through the power and vertue of his infinite Godhead) offered himself without spot to God, purge your consciences from dead works, to serve the living God? and for this cause (that is, for that he is God as well as man, and so able to give justice an infinite satisfaction; therefore) he is the mediator of the new covenant, that by the means of his death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of an eternal inheritance; as I said before.

Obj. This is much; but is God contented with this? Is he satisfied now in the behalf of sinners, by this man's thus suffering? if he is, then how doth it appear?

Ans. It is evident, yea, wonderful evident, that this hath pleased him to the full, as appeareth by these following demonstrations.

First, in that God did admit him into his presence; yea, receive him with joy and music, even with the sound of the trumpet at his ascension into heaven, (Psal. 47. 5.), and Christ makes it an argument to his children, that his righteousness was sufficient, in that he went to his Father, and they saw him no more, (John 16. 10.); *Of righteousness,* saith he, *because I go to my Father, and ye see me no more:* As if he had said, My spirit shall shew to the world, that I have brought in a sufficient righteousness to justify sinners withal, in that when I go to appear in the presence of my Father on their behalf, he shall give me entertainment, and not throw me down from heaven, because I did not do it sufficiently.

Again, if you consider the high esteem that God the Father doth set on the death of his Son, you will find that he hath received good content thereby. When the Lord Jesus, by way of complaint,
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told his Father, that he and his merits were not valued to the worth; his Father answered, *It is a light thing that I should give thee, O my servant, to bring Jacob again; I will also give thee for a light to the Gentiles, that thou mayest be for salvation to the ends of the earth.* As if the Lord had said, My Son, I do value thy death at a higher rate, than that thou shouldst save the tribes of Israel only; behold the Gentiles, the barbarous Heathens, they also shall be brought in as the price of thy blood. It is a light thing that thou shouldest be my servant, (only) to bring or redeem the tribes of Jacob, and to restore the preserved of Israel; I will give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth.

Again, You may see it also by the carriage of God the Father to all the great sinners to whom mercy was proffered. We do not find that God maketh any objection against them that come to him for the pardon of their sins: because he did want a satisfaction suitable to the greatness of their sins. There was Manasseh who was one that burnt his children in the fire to the devil, 2 Chron. 33. from 1, to 12. that used witchcraft, that used to worship the host of heaven, that turned his back on the word that God sent unto him: nay, that did worse than the very Heathen that God cast out before the children of Israel. Also those that are spoken of Acts 19. 19. that did spend so much time in conjuration and the like, Acts 8. (for such I judge they were), that when they came to burn their books, they counted the price thereof to be fifty thousand pieces of silver. Simon Magus also that was a forcerer, and bewitched the whole city, yet he had mercy proffered to him once and again: I say, it was not the greatness of the sins of these sinners; no, nor of an innumerable company of others, that made God at all to object against the salvation of their souls, which justice would have constrained him to, had he not had satisfaction sufficient,

sufficient, by the blood of the Lord Jesus. Nay further, I do find that because God the Father, would not have the merits of his Son to be undervalued; I say, he doth therefore freely by his consent, let mercy be proffered to the greatest sinners, in the first place, for the Jews, that were the worst of men in that day for blasphemy against the gospel; yet the apostle proffered mercy to them in the first place. *It is necessary* (saith he) *that the word of God should first have been spoken to you.* And Christ gave them commission so to do: for saith he, *Let repentance and remission of sins be preached in my name among all nations, and begin, mark that, begin at Jerusalem.* Let them that but the other day had their hands up to the elbows in my heart-blood, have the first proffer of my mercy. And saith Paul, *For this cause I obtained mercy, that in me first, Jesus Christ might shew forth all long-suffering, for a pattern to them that should hereafter believe on him to life everlasting.* As the apostle saith, those sinners that were dead, possessed with the devil, and the children of wrath, he hath quickened, delivered, and saved, *that he might even in the very ages to come, shew forth the exceeding riches of his grace in his kindness towards us, (and that), through Jesus Christ.*

Secondly, It is evident that that which this man did as a common person, he did it completely and satisfactorily, as appears by the opennets (as I may so call it) which was in the heart of God to him at his resurrection and ascension. *Ask of me* (saith he) *and I will give thee the (very) Heathen for thine inheritance; and the uttermost parts of the earth for thy possession.* And this was at his resurrection, Acts 13. 33. Whereas, though he had asked, yet if he had not given a full and complete satisfaction, justice would not have given him any thing; for justice, the justice of God is so pure, that if it be not completely satisfied in every particular, it giveth nothing but curses, Gal. 3. 10.

Thirdly,

Thirdly, It is yet far more evident that he hath indeed pleased God in the behalf of sinners, in that God hath given him gifts to distribute to sinners, yea the worst of sinners, as a fruit of satisfaction, and that at his ascension, (Psal. 68. 18.). Christ hath so satisfied God, that he hath given him all the treasures both of heaven and earth to dispose of as he seeth good; he hath so pleased God that he hath given him a name above every name; a sceptre above every sceptre; a crown above every crown; a kingdom above every kingdom, Phil. 29. Rev. 19. 16 he hath given him the highest place in heaven, even his own right hand; he hath given him all the power of heaven and earth, and under the earth in his own hand, to bind whom he pleaseth, and to set free whom he thinks meet; he hath, in a word, such an high esteem in the eyes of his Father, that he hath put into his hand all things that are for the profit of his people, both in this world, and that which is to come; and all this as the fruit of his faithfulness in doing of his work, as the Mediator of the new covenant. *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts; mark, thou hast received them, for men, even for the (worst of men, for the) rebellious also: and hath sent forth some, being furnished with these gifts; some I say, for the work of the ministry, to the edifying of them that are already called, and also for the calling in of all those for whom he covenanted with his Father, till all come in the unity of faith, &c.*

Eph. 4.
8. to 13.

Fourthly, It doth still appear far more evident; for will you hear what the Father himself saith for the shewing of his well-pleasedness in these two particulars; first, In that he bids poor souls to hear, and to do as Christ would have them; Matth. 3. 17.; Luke 9. 35.; secondly, In that he resolves to make them that turn their backs upon him, that dishonour him, (which is done, in a very great measure, by those that lay aside his merits done by himself

self for justification); I say, he that resolved to make them his footstool; where he saith, *Sit thou at my right hand, until I make thine enemies thy footstool.* Are they enemies to thee, saith God? I will be even with them. Do they slight thy merits? do they slight thy groans, thy tears, thy blood, thy death, thy resurrection and intercession, thy second coming again in heavenly glory? I will tear them and rend them; I will make them as mire in the streets; I will make thy enemies thy footstool, (Ps. 110. 1.; Mat. 22. 44.; Heb. 1. 13. chap. 10. 15.); I, saith he, *And thou shalt dash them in pieces like a potter's vessel*, Psal. 2. 9. Look to it, you that slight the merits of the blood of Christ.

Fifthly, Again further; yet God will make all the world to know, that he hath been and is well pleased in his Son, in that God hath given (and will make it appear he hath given) the world to come to his hand, Heb. 2. And that he shall raise the dead, bring them before his judgement-seat, and execute judgement upon them, which he pleaseth to execute judgement on to their damnation; and to receive them to eternal life whom he doth favour, even so many as shall be found to believe in his name and merits, (John 5. 26.—28.); For as the Father has life in himself, so hath he given to the Son life in himself; and he hath given him authority to execute judgement also; because he is the Son of man. — *For the hour is coming, that all that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.* Ay, and the worst enemy that Christ hath now, shall come at that day with a pale face, with a quaking heart, and bended knees, trembling before him, confessing the glory of his merits, and the virtue there was in them to save, *to the glory of God the Father*, Rom. 14. 11.; Phil. 2. 9.—11.

Much more might be added to discover the glorious perfection of this man's satisfaction; but for you
that

that desire to be further satisfied concerning this, search the scriptures, and beg of God to give you faith and understanding therein; and as for you that slight these things, and continue so doing. God hath another way to take with you, even to dash you in pieces like a potter's vessel; for this hath Christ received of his Father to do unto you; Rev. 2. 27.

Thus I have shewed you in particular, that the covenant of the grace of God is free and unchangeable to men; that is, in that it hath been obtained for men, and that perfectly, to the satisfying of justice, and taking all things out of the way that were any wise an hindrance to our salvation; Col. 2. 14.

The second thing for the discovering of this freeness and constancy of the covenant of the grace of God, is manifested thus:

First, Whatsoever any man hath of the grace of God, he hath it as a free gift of God through Jesus Christ the mediator of this covenant, even when they are in a state of enmity to him, (mark that, Rom. 5. 8, 9.; Col. 1. 21, 22.), whether it be Christ as the foundation-stone, or faith to lay hold on him, Eph. 2. 8. *For by grace you are saved through faith, and that not of yourselves, not for any thing in you, or done by you for the purchasing of it), but it is the free gift of God: and that bestowed on you, even when ye were dead in trespasses and sins,* Eph. 2. 1—9. Nay, if thou hast so much as one desire that is right, it is the gift of God; for of ourselves, faith the apostle, *we are not able to speak a good word, or think a good thought;* 2 Cor. 3. 5.

Was it not grace, absolute grace, that God made promise of to Adam after transgressions? Gen. 3. 5.

Was it not free grace in God to save such a wretch as Manasseh was, who used enchantments, witchcraft, burnt his children in the fire, and wrought much evil? 1 Chron. 33.

Was it not free grace to save such as those were that are spoken of in the 16th of Ezekiel, which no eye pitied?

Was it not free grace for Christ to give Peter a loving look after he had cursed and swore and denied him?

Was it not free grace that met Paul when he was going to Damascus to prosecute, which converted him, and made him a vessel of mercy?

And what shall I say of such that are spoken of in the 1 Cor. 9. 10.? Speaking thereof, *fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, revilers, drunkards, extortioners*, the basest of sinners in the world, and yet were washed, and yet were justified; was it not freely by grace? O saints! you that are in heaven cry out, We come hither by grace; and you that are on earth, I am sure you cry, If ever we go thither, it must be freely by grace.

Secondly, in the next place, It appears to be unchangeable in this; 1. Because justice being once satisfied, doth not use to call for the debt again: No, let never such a sinner come to Jesus Christ, and so to God by him, and justice, instead of speaking against the salvation of that sinner, it will say, I am just, as well as faithful, to forgive him his sins, 1 John 1. 9. When justice itself is pleased with a man, and speaks on his side, instead of speaking against him, we may well cry out, *Who shall condemn.*

2. Because there is no law to come against the sinner that believes in Jesus Christ; for he is not under that, and that by right comes in against none, but those that are under it: but believers are not under that, that is not their Lord, therefore that hath nothing to do with them; and besides, Christ's blood hath not only taken away the curse thereof, but also he hath in his own person completely fulfilled it as a publick person in our stead; Rom. 8. 1.—4.

3. The devil that accused them is destroyed, Heb. 2. 14, 15.

4. Death and the grave, and hell, are overcome, 1 Cor. 15. 55.; Hosea 13. 14.

5. Sin, that great enemy of man's salvation, that is washed away, Rev. 1. 5.

6. The

6. The righteousness of God is put upon them that believe, and given to them, and they are found in it, Phil 3. 8.—10.; Rom. 3. 22.

7. Christ is always in heaven to plead for them, and to prepare a place for them; Heb. 7. 24.: John 14. 1.—4.

8. He hath not only promised that he will not leave us, nor forsake us, but he hath also sworn to fulfil his promises. O rich grace! free grace! Lord, who desired thee to promise? who compelled thee to swear? We use to take honest men upon their bare words; but God, *willing more abundantly to shew Heb. 6. unto the heirs of promise the immutability of his coun- 13. to 18. sel (hath) confirmed it by an oath, that by two immutable things (his promise and his oath), in which it is impossible for God to lie, (or break either of them), we might have strong consolation; who have fled for refuge to lay hold upon the hope set before us, I'll warrant you, God will never break his oath; therefore we may well have good ground to hope from such a good foundation as this, that God will never leave us indeed,*

Again, thirdly, Not only thus but, 1. God hath begotten believers again to himself, to be his adopted and accepted children, in and through the Lord Jesus; 1 Pet. 1. 3.

2. God hath prepared a kingdom for them, before the foundation of the world through Jesus Christ; Matth. 25

3. He hath given them an earnest of their happiness, while they live here in this world. *After ye Eph. 1. believed you were sealed with the holy Spirit of pro- 13, 14. mise, which is the earnest of our inheritance, until the redemption of the purchased possession to the praise of his glory, and that through this Jesus.*

4. If his children sin through weakness, or by sudden temptation, they confessing of it, he willingly forgives and heals all their wounds, reneweth his love towards them, waits to do them good, casteth their sins into the depths of the sea, and all this

Ezek. 36. 22, 23. freely, without any work done by men as men, Not for your own sakes do I do this, O house of Israel, be it known unto you saith the Lord, but wholly and alone by the blood of Jesus.

5. In a word, if you would see it altogether, God's love was the cause why Jesus Christ was sent to bleed for sinners, Jesus Christ's bleeding stops the cries of divine justice: God looks upon them as complete in him, gives them to him, as his by right of purchase. Jesus ever lives to pray for them that are thus given unto him, God sends his holy Spirit into them, to reveal this to them, sends his angels to minister for them: and all this by virtue of an everlasting covenant between the Father and the Son. Thrice happy are the people that are in such a case!

Nay, further, he hath made them brethren with Jesus Christ, members of his flesh, and of his bones, the spouse of this Lord Jesus; and all to shew you how dearly, how really, how constantly he loveth us, who by the faith of his operation have laid hold upon him.

I shall now lay down a few arguments for the superabundant clearing of it, and afterwards answer two or three objections, that may be made against it, and so I shall fall upon the next thing:

1. God loves the saints, as he loves Jesus Christ; and God loves Jesus Christ with an eternal love; therefore the saints also with the same, *Thou hast loved them, as thou hast loved me*; John 17. 23.

2. That love which is God himself, must needs be everlasting love; and that is the love wherewith God hath loved his saints in Christ Jesus; therefore his love towards his children in Christ must needs be an everlasting love. There is none dare say, that the love of God is mixed with a created mixture: if not, then it must needs be himself; 1 John 4. 16.

3. That love which is always pitched upon us, in an object as holy as God, must needs be an everlasting love. Now the love of God was, and is pitched

ed upon us, through an object as holy as God himself, even our Lord Jesus; therefore it must needs be unchangeable.

4. If he with whom the covenant of grace was made, did in every thing, and condition, do even what the Lord could desire or require of him, that his love might be extended to us, and that for ever; then his love must needs be an everlasting love, seeing every thing required of us was completely accomplished for us by him: And all this hath our Lord Jesus done, and that most gloriously, even on our behalf; therefore it must needs be a love that lasts for ever and ever.

5. If God hath declared himself to be the God that changeth not, and hath sworn to be immutable in his promise, then surely he will be unchangeable. And he hath done so; therefore it is impossible for God to lie; and so for his eternal love to be changeable, (Heb. 6. 13. 14. 17. 18). Here is an argument of the Spirit's own making; Who can contradict it? If any object, and say, But still it is upon the condition of believing; I answer, The condition also is his own free gift, and not a qualification arising from the stock of nature, (Eph. 2. 8. Phil. 1. 28. 29.). So that here is the love unchangeable; here is also the condition given by him whose love is unchangeable, which may serve yet further for a strong argument, that God will have his love unchangeable. Sinner, this is better felt and enjoyed than talked of.

Obj. But if this love of God be unchangeable in itself, yet it is not unchangeably set upon the saints, unless they behave themselves the better.

Ans. As God's love at the first was bestowed upon the saints, without any thing foreseen by the Lord in them, as done by them, (Deut. 9. 4. 5. 6.), so Heb. 13. he goeth on with the same, saying, *I will never leave thee nor forsake thee.*

Obj. But how cometh it to pass, then, that many fall off again from the grace of the gospel, after a
pro

profession of it for some time, some to delusions, and some to their open sins again?

1 John
2. 19.

Ans. They are all fallen away, not from the everlasting love of God to them, but from the profession of the love of God to them. Men may profess that God loves them, when there is no such matter; and that they are the children of God, when the devil is their father, (as it is in John 8, 40, 41, 42, 43, 44.); Therefore they that do finally fall away from a profession of the grace of the gospel, it is, first, because they are bastards, and not sons: secondly, because as they are not sons, so God suffereth them to fall, to make it appear that they are not sons, not of the household of God. *They went out from us, for they were not of us; for if they had been of us, no doubt, (mark that), no doubt (saith he) they would have continued with us; but they went out from us, that it might be made manifest that they were not all of us.* And though Hy-menæus and Philetus do throw themselves headlong to hell, nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his, 2 Tim. 2. 17, 18, 19.

Obj. But the scripture saith, that there are some that had faith, yet lost it, and have made shipwreck of it: Now, God loves no longer than they believe, as is evident; for *He that believes not shall be damned.* So then, if some may have faith, and yet lose it, and so lose the love of God, because they have lost their faith, it is evident that God's love is not so immutable as you say it is to every one that believeth.

Ans. There are more sorts of faith than one that are spoken of in scripture.

1. There is a faith that men may have, and yet be nothing, none of the faints of God, (2 Cor. 13. 1, 2, 3, 4.), and yet may do great things therewith.

2. There is a faith that was wrought merely by the operation of the miracles that were done in those days by Christ and his followers; *And many of the people believed on him.* How came they by their faith?

faith? Why, by the operation of the miracles that he did among them; for, said they, *When Christ cometh, will he do more miracles than this man hath done?* The great thing that wrought their faith in them, was only by seeing the miracles that he did, (John 7. 31.; and 2. 23.), which is not that saving faith which is called *the faith of God's elect*, as is evident: For there must not be only miracles wrought upon outward objects, to beget that, that being too weak a thing, but it must be by the same power that was stretched out in raising Christ from the dead, yea, the exceeding greatness of that power, (Eph. 1. 18, 19.). So there is a believing, being taken with some marvellous work, visibly appearing to the outward sense of seeing; and there is a believing that is wrought in the heart, by an invisible operation of the Spirit, revealing the certainty of the satisfaction of the merits of Christ to the soul in a more glorious way, both for certainty and durability, both as to the promise and the constancy of it, Matth. 16. 17, 18.

3. There is a faith of a man's own, of a man's self also; but the faith of the operation of God (in scripture) is set in opposition to that; for, faith he, *You are saved by grace through faith, and that not Eph. 2:8 of yourselves*, (of your own making, but that which 8. is the free gift of God).

4. We say, there is an historical faith; that is, such as is begotten merely by the history of the word, not by the co-operation of the Spirit by the word.

5. We say, there is a traditional faith; that is, to believe things by tradition, because others say they believe them; this is received by tradition, not by revelation, and shall never be able to stand, neither at the day of death, nor at the day of judgement; though possibly men, while they live here, may esteem themselves and estates to be very good, because their heads are filled full of it.

6. There is a faith that is called (in scripture) a
dead

dead faith, the faith of devils, or of the devil: They also that have only this, they are like the devil, and as sure to be damned as he, notwithstanding their faith, if they get no better into their hearts; for it is far off from enabling of them to lay hold of Jesus Christ, and so to put him on for eternal life and sanctification, (Jam. 2. 19, 26.), which they must do if ever they be saved.

But all these are short of the saving faith of God's elect, as is manifest; I say, first, Because these may be wrought, and not by that power so exceedingly stretched forth. Secondly, Because these are wrought, partly, 1. By the sense of seeing, namely the miracles, (not by hearing): And, 2. The rest is wrought by a traditional or historical influence of the word's in their heads, not by an heavenly, invisible, almighty, and saving operation of the Spirit of God in their hearts.

7. I do suppose also, that there is a faith that is wrought upon men through the influence of those gifts and abilities that God gives sometimes to those that are not his own by election, though by creation: My meaning is, some men, finding that God hath given them very great gifts and abilities, as the gifts of preaching, praying, working miracles, or the like; I say, they therefore do conclude, that God is their father, and they his children; the ground of which confidence is still begotten, not by the glorious operation of the Spirit, but by a considering of the great gifts that God hath bestowed upon them, as to the things before mentioned.

As thus, First, The poor soul considering how ignorant it was, and now how knowing it is; secondly, considering how vain it formerly was, and also now how civil it is, presently makes this conclusion, Surely God loves me; surely he hath made me one of his, and will save me. This is now a wrong faith, as is evident, in that it is placed upon a wrong object; for mark, this faith is not placed assuredly on God's grace alone, through the blood and merits

of Christ, being discovered effectually to the soul, but upon God through those things that God hath given it; as of gifts, either to preach, pray, or do great works, or the like; which will assuredly come to nought, as sure as God is in heaven, if no better faith and ground of faith be found out for thy soul savingly to rest upon.

As to the second cause of the objection, which runs to this effect, God loves men upon the account of their believing; I answer, That God loves men before they believe; he loves them, he calls them, and gives them faith to believe. *But God, who is Eph. 2. rich in grace, with his great love, wherewith he loved us, (When? when we believed, or before?), even when we were dead in our sins, (and so, far off from believers) hath quickened us together with Christ; (by grace ye are saved).* 4, 5.

Now also, I suppose that thou wilt say in thy heart, I would you would shew us then what is saving faith; which thing it may be I may touch upon a while hence, in the next thing that I am to speak unto: O they that have that are safe indeed!

II. THE second thing that I am to speak unto is this, Who they are that are actually brought into this free and unchangeable grace; and also how they are brought in.

Ans. Indeed now we are come to the pinch of the whole discourse; and if God do but help me to run rightly through this, as I do verily believe he will, I may do thee, reader, good, and bring glory to my God.

The question containeth these two branches: 1. Who are brought in; 2. How they are brought in. The first is quickly answered: *Christ Jesus came into the world to save sinners, Jewish sinners, Gentile sinners, old sinners, young sinners, great sinners, the chiefest of sinners; 1 Tim. 1. 14, 15. Rom. 5. 7, to 11. 1 Cor. 6. 9, 10. Matth. 21. 31.; publicans and harlots; that is, whores, cheaters, and exactors, shall enter the kingdom of heaven; For I came not*

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Mark 2. (saith Christ) to call the righteous, but sinners to repentance.
17.

A sinner in the scripture is described in general to be a transgressor of the law. *Whosoever committeth sin transgresseth the law, for sin is the transgression of the law.*
1 John 3. 4.

But, particularly, they are described in a more particular way: as, 1. such as in whom dwelleth the devil, Ephes. 2. 2, 3.; 2. such as will do the service of him, John 8. 44.; 3. such as are enemies to God, Col. 1. 21; 4. such as are (1 Cor. 6. 9, 10. 2 Chron. 33. 1, to 13. &c. Acts 9. 1, 2, 3. 1 Tim. 1. 14, 15, 16. Acts 19. 19. and 2. 36, 37.) Drunkards, whoremasters, liars, perjured persons, covetous, revilers, extortioners, fornicators, swearers, possessed with devils, thieves, idolaters, witches, sorcerers, conjurers, murderers, and the like. These are sinners, and such sinners, that God hath prepared heaven, happiness, pardon of sin, and an inheritance of God, with Christ, with saints, with angels, if they do come in and accept of grace, as I prove at large; for God's grace is so great, that if they do come to him by Christ, presently all is forgiven them; therefore never object, that thy sins are too great to be pardoned; but come, taste and see how good the Lord is to any whosoever come unto him.

The second thing is, How are these brought into this everlasting covenant of grace?

Ans. When God doth in deed and in truth bring in a sinner into this most blessed covenant, (for so it is), he usually goeth this way:

First, He slays or kills the party to all things besides himself, and his Son Jesus Christ, and the comforts of the Spirit.

For the clearing of this, I shall shew you, 1. With what God kills; 2. How God kills; and, 3. To what God kills those whom he makes alive in Jesus Christ.

For the *first*, When God brings sinners into the covenant of grace, he doth first kill them with the covenant of works, which is the moral law, or ten

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commandments. This is Paul's doctrine, and also Paul's experience. It is his doctrine, where he saith, *The ministration of death engraven in stones, the ministration of condemnation* (which is the law in that place called the letter) kills, 2 Cor. 3. 6, 7, 8, 9. *The letter*, saith he, *killeth*; or the law, or the ministration of death, which in another place is called a sound of words, Heb. 12. 19. because they have no life in them, but rather death and damnation, through our inability to fulfil them, (Rom. 8. 3.), doth kill, 2 Cor. 6.

Secondly, It is his experience, where he saith, *I was alive once* (that is, to my own things, Phil. 3. 7, 8, 9, 10.) *without the law*, that is, before God did strike him dead by it); *but when the commandment came*, (that is, to do and exercise its right office on me, which was to kill me, then) *sin revived and I died*, (and I was killed), *and the commandment* (or the law) *which was ordained to be unto life, I found to be unto death*: For sin taking occasion by the commandment, deceived me, and thereby slew me. Rom. 7. 9, 10, 11. And indeed, to speak my own experience, together with the experience of all the saints, they can seal with me to this, more or less.

Quest. But how doth God kill with this law or covenant?

Ans. First, by opening to the soul the spirituality of it: *The law is spiritual*, (saith he), *but I am carnal, sold under sin*. Now, the spirituality of the law is discovered this way:

1. By shewing to the soul, that every sinful thought is a sin against it. Ay, sinner, when the law doth come home indeed upon thy soul, in the spirituality of it, it will discover such things to thee to be sins, that now thou lookest over, and regarded not: that is a remarkable saying of Paul, when he saith, *Sin revived and I died*. Sin revived, saith he; as if he had said, Those things that before I did not value nor regard, but looked upon them to be trifles, to be dead and forgotten; but when the law

was fastened on my soul, it did so raise them from the dead, call them to mind, so muster them before my face, and put such strength into them, that I was over-mastered by them, by the guilt of them, Sin revived, by the commandment, or my sins had mighty strength, life, and abundance of force upon me, because of that, insomuch that it killed me.

2. It sheweth that every such sin deserveth eternal damnation. (Friends, I doubt there be but few of you that have seen the spirituality of the law of works); but this is one thing in which it discovereth its spirituality; and this is the proper work of the law.

3. God, with a discovery of this, doth also discover his own divine and infinite justice, (of which the law is a description), which backs what is discovered by the law; and that by discovering of its purity and holiness to be so divine, so pure, so upright, and so far off from winking at the least sin, that he doth by that law, without any favour, condemn the sinner for it, Gal. 3. 10. Now, when he hath brought the soul into this premunire, into this puzzle, then,

Secondly, He sheweth to the soul the nature and condition of the law, as to its dealing with, or forbearing of the sinner that hath sinned against it; which is to pass an eternal curse upon both soul and body of the party so offending, saying to him, *Cursed be the man that continueth not in every thing that is written in the book of the law to do it*: For, saith the law, this is my proper work, first, to shew thee thy sins; and when I have done that, then, in the next place, to condemn thee for them, or any thing within my bounds; for I am not to save any, to pardon any, nay, not to favour any in the least thing, that have sinned against me: For God did not send me to make alive, but to discover sin, and to condemn for the same. Now, so soon as this is presented to the conscience, in the next place, the law also, by this law, doth shew, that now there

there is no righteous act, according to the tenor of that covenant, that can reprieve him, or take him off from all this horror and curse that lies upon him; because that is not a ministration of pardon (as I said before) to forgive the sin, but an administration of damnation, because of transgression. O! the very discovery of this striketh the soul into a deadly swoon, even above half dead. But when God doth do the work indeed, he doth, in the next place shew the soul, that he is the man that is eternally under this covenant by nature, and that it is he that hath sinned against this law, and doth by right deserve the curse and displeasure of the same; and that all that ever he can do, will not give satisfaction to that glorious justice that did give this law: holy actions, tears of blood, selling all, and giving it to the poor, or whatever else can be done by thee, it comes all short, and is all to no purpose, Phil. 3. I'll warrant him, he that seeth this, it will kill him to that which he was alive unto before, though he had a thousand lives. Ah! sinners, sinners, were you but sensible indeed of the severity and truth of this, it would make you look about you to purpose. O how would it make you strive to stop at that, that now you would drink with delight! How many oaths would it make you bite asunder! Nay, it would make you bite your tongues, to think that they should be used as instruments of the devil, to bring your souls into such an unspeakable misery. Then also, we should not have you hang the salvation of your souls upon such slender pins as now you do: no, no; but you would be in another mind then. O then we should have you cry out, I must have Christ! What shall I do for Christ! How shall I come at Christ? Would I was sure, truly sure, of Christ! My soul is gone, damned, cast away, and must for ever burn with the devils, if I do not get precious Jesus Christ!

In the next place, when God hath done this, then he further shews the soul, that the covenant
which

which it is under by nature, is distinct from the covenant of grace, and also they that are under it are by nature without any of the graces which they have that are under the covenant of grace: As, 1. That it hath no faith, John 16. 9. 2. No hope, Eph. 2. 12. 3. Nor none of the Spirit to work these things. 4. Neither will that covenant give to them any peace with God. 5. No promise of safeguard from his revenging law by that covenant. 6. But lieth by nature liable to all the curses, and condemnings, and thunder-claps of his most fiery covenant. 7. That it will accept of no sorrow, no repentance, no satisfaction as from thee. 8. That it calls for no less than the shedding of thy blood. 9. The damnation of thy soul and body. 10. And if there be any thing proffered to it by thee, as to making of it amends, it throws it back again as dirt in thy face, slighting all that thou canst bring.

Now, when the soul is brought into this condition then it is indeed dead; killed to that which it was once alive.

And therefore, in the next place, to shew you to what it is killed; and that is, first, to sin: O it dares not sin! it sees hell-fire is prepared for them that sin: God's justice will not spare it if it live in sin; the law will damn it if it live in sin; the devil will have it if it follow its sins: O! I say, it trembles at the very thoughts of sin. Ay, if sin do but offer to tempt the soul, to draw away the soul from God, it cries, it sighs, it shunneth the very appearance of sin; it is odious unto it. If God would but serve you thus that love your pleasures, you would not make such a trifle of sin as you do.

Secondly, It is killed to the law of God, as it is the covenant of works: Oh, saith the soul, the law hath killed me to itself! *I through the law am dead to the law.* The law is another thing than I did think it was! I thought it would not have been so soul-destroying, so damning a law! I thought it would not have been so severe against me for my little

*Gal. 2.
19.*

tle sins, for my playing, for my jesting, for my disssembling, quarrelling, and the like! I had some thoughts indeed that it would hew great sinners, but let me pass! and tho' it condemned great sinners, yet it would pass me by! But now, would I were free from this covenant! would I were free from this law! I will tell thee, that a soul thus worked upon, is more afraid of the covenant of works than he is of the devil; for he sees it is the law that doth give him up into his hands for sin; and if he was but clear from that, he should not greatly need to fear the devil. Oh! now every particular command tears the caul of his heart! now every command is a great gun well charged against his soul! now he sees he had as good run into a fire to keep himself from burning, as to run to the law to keep himself from damning; and this he sees really, ay, and feels it too, to his own sorrow and perplexity.

Thirdly, The soul also now is killed to his own righteousness, and counts that but dung, but dross, not worth the dirt hanging on his shoes. Oh! then says he, thou *filthy righteousness!* How hast thou *Is. 64. 6.* deceived me! How hast thou beguiled my poor soul! How did I deceive myself with giving of a little alms, with abstaining from some gross pollutions, with walking in some ordinances, as to the outside of them! How hath my good words, good thinkings, good meanings, (as the world calls them), deceived my ignorant soul! I want the righteousness of faith, the righteousness of God; for I see now there is no less will do me any good.

Fourthly, It is also killed to its own faith, its notion of the gospel, its own hope, its own repentings, its own promises and resolutions, to its own strength, its own virtue, or whatsoever it had before: Now, saith the soul, that faith I thought I had, it is but fancy; that hope I thought I had, I see it is but hypocritical, but vain and groundless hope: now the soul sees it hath by nature no saving faith,

faith, no saving hope, no grace at all by nature, by the first covenant: now it crieth out, How many promises have I broken! and how many times have I resolved in vain, when I was sick at such a time, and in such a streight, at such a place! Indeed I thought myself a wise man once, but I see myself a very fool now: O how ignorant am I of the gospel now, and of the blessed experience of the work of God on a Christian's heart! In a word, it sees itself beset by nature with all evil, and destitute of all good, which is enough to kill the stoutest hard-hearted sinner that ever lived on the earth. O friends! should you be plainly dealt withal, by this discovery of the dealing of God with a sinner, when he makes him a saint, and would seriously try yourselves thereby, (as God will try you one day), how few would there be found of you, to be so much as acquainted with the work of God in the notion, much less in the experimental knowledge of the same? and indeed God is fain to take this way with sinners, thus to kill them, with the old covenant, to all things below a crucified Christ.

First, Because otherwise there would be none in the world that would look after this sweet Jesus Christ. There are but a few that go to heaven in all (comparatively), and those few, God is fain to deal with them in this manner, or else his heaven, his Christ, his glory, and everlasting happiness, must abide by themselves for all sinners. Do you think that Manasseh would have regarded the Lord, had he not suffered his enemies to have prevailed against him? 2 Chron. 33. from the 1st verse to the 16th. Jer. 31. 18. Do you think that Ephraim would have looked after salvation, had not God first cornered him with the guilt of the sins of his youth? What do you think of Paul? Acts 9. 4, 5, 6. What do you think of the jailor? Acts 16. 34, 31, 32. What do you think of the three thousand? Acts 2. 36, 37. Was not this the way that the Lord was fain to take to make them close in with Jesus Christ?

Christ? Was he not fain to kill them to every thing below a Christ, they that were driven to their wits ends? insomuch that they were forced to cry out, *What shall we do to be saved!* I say, God might keep heaven and happiness to himself, if he should not go this way to work with sinners. O stout-hearted rebel! O tender-hearted God!

Secondly, Because then, and not till then, will sinners accept of Jesus Christ on God's terms. So long as sinners can make a life out of any thing below Christ, so long they will close with Christ with indenting; but when the God of heaven hath killed them to every thing below himself, and his Son; then Christ will down on any terms in the world. And, indeed, this is the very reason why sinners, when they hear of Christ, yet will not close in with him; there is something that they can take content in besides him. The prodigal, so long as he could content himself with the husks that the swine did eat, so long he did keep away from his father's house; but when he could get no nourishment any where on this side of his father's house, then, saith he, and not till then, I will arise, and go to my father, &c.

I say, this is the reason therefore why men come no faster, and close no more readily with the Son of God, but standing halting and indenting about the terms they must have Christ upon: For, saith the drunkard, I look on Christ to be worth the having, but yet I am not willing to lose all for him; all but my pot, saith the drunkard; and all but the world, saith the covetous; I will part with any thing but lust and pride, saith the wanton; but if Christ will not be had without, I forsake all, cast away all; then it must be with me as it was with the young man in the gospel, such news will make me sorry at my very heart.

But now when a man is soundly killed to all his sins, to all his righteousness, to all his comforts whatsoever, and sees that there is no way but the

devil must have him, but he must be damned in hell; if he be not clothed with Jesus Christ; O! then, (saith he), give me Christ on any terms, whatsoever he cost; though he cost me friends, though he cost me comforts, though he cost me all that ever I have; yet like the wise merchant in the gospel, they will sell all to get that pearl. I tell you, when a soul is brought to see its want of Christ aright, it will not be kept back; father, mother, husband, wife, lands, livings, nay life and all shall go, rather than the soul will miss of Christ. Ay, and the soul counteth Christ a cheap Saviour, if it can get him upon any terms: Now the soul indents no longer. Now, Lord, give me Christ, upon any terms whatsoever he cost; for I am a dead man, a damned man, a cast-away, if I have not Christ. What say you, O you wounded sinners? Is not this true as I have said? would you not give ten thousand worlds if you had so many, so be you might be well assured that your sins shall be pardoned, and your souls and bodies justified and glorified, at the coming of the Lord Jesus Christ?

Thirdly, The Lord goeth this way for this reason also, that it might make the soul sensible what it cost Christ to redeem it from death and hell. When a man cometh to feel the sting and guilt of sin, death and hell upon his conscience, then, and not till then, can he tell what it cost Christ to redeem sinners. O! saith the soul, if a few sins are so terrible, and lay the soul under such wrath and torment, what did Christ undergo, who bare the sins of thousands, and thousands, and all at once.

This also is one means to make souls tender of sin (it is the burned child that dreadeth the fire), to make them humble in a sense of their own vileness, to make them count every thing that God giveth them a mercy, to make much of the least glimpse of the love of God, and to prize it above the whole world. O sinners, were you killed indeed, then heaven would be heaven, and hell would be hell indeed; but because you are not wrought upon

this manner, therefore you count the ways of God as bad as a good man counteth the ways of the devil, and the ways of the devil and hell as good as a saint doth count the ways of God.

Fourthly, Again God is fain to go this way, and all to make sinners make sure of heaven. So long as souls are senseless of sin, and what a damnable state they are in by nature, so long they will even dally with the kingdom of heaven, and the salvation of their own poor souls: but when God cometh and sheweth them where they are, and what is like to become of them if they miss of the crucified Saviour, Oh then! saith the soul, would I were sure of Jesus, what shall I do to get assurance of Jesus? and thus is God forced, as I may say, to whip souls to Jesus Christ, they being so secure, so senseless, and so much their own enemies, as not to look out after their own eternal advantage.

Fifthly, A fifth reason why God doth deal thus with sinners, it is because he would bring Christ and the soul together in a right way. Christ and sinners would never come together in a beloved posture, they would not so suitably suit each other, if they were not brought together this way, the sinner being killed.

O when the sinner is killed, and indeed struck dead to every thing below a naked Jesus, how suitably then doth the soul and Christ suit one with another! Then here is a naked sinner for a righteous Jesus, a poor sinner to a rich Jesus, a weak sinner to a strong Jesus, a blind sinner to a seeing Jesus, an ignorant careless sinner, to a wise and careful Jesus. O how wise is God in dealing thus with the sinner! He strips him of his own knowledge, that he may fill him with Christ's; he killeth him for taking pleasure in sin, that he may take pleasure in Jesus Christ, &c.

But, sixthly, God goeth this way with sinners, because he would have the glory of their salvation. Should not men and women be killed to their own things, they would do sacrifice unto them, and in-

stead of saying to the lamb, *Thou art worthy*, Rev. 5. 9. Job 40. 14. Rom. 3. 27. Ephes. 2. 8, 9. Tit. 3. 5. they would say their own arm, their own right-hand hath saved them; but God will cut off boasting from ever entering within the border of eternal glory: for he is resolved to have the glory of the beginning, the middle, and the end, of the contriving and saving, and giving salvation to them that enter into the joys of everlasting glory, *That they may be called the trees of righteousness, the planting of the Lord, that he may be glorified.* I might have run thorough many things as to this; but I shall pass them, and proceed.

Isa. 61.
3:

Now, secondly, The soul being thus killed to its self, its sins, its righteousness, faith, hope, wisdom, promises, and the rest of its things which it trusted in by nature; in the next place, it hath also given unto it a most glorious, perfect, and never-fading life, which is first a life imputed to it; yet so really, that the very thought of it in the soul hath so much operation and authority, especially when the meditation of it is mixed with faith, as to make it (tho' condemned by the law) to triumph, and to look its enemies in the face with comfort; notwithstanding the greatness of the multitude, the fierceness of their anger, and the continuation of their malice, be never so hot against it.

This imputed life (for so it is) is the obedience of the Son of God, as his righteousness, in his suffering, rising, ascending, interceding, and so consequently triumphing over all the enemies of the soul: and given to it, as being wrought on purpose for it. So that, is there righteousness in Christ; that is mine: is there perfection in that righteousness? that is mine: did he bleed for sin? it was for mine: hath he overcome the law, the devil, and hell? the victory is mine, and I am counted the conqueror; *nay more than a conqueror, through him that hath loved me.* And I do count this a most glorious life; for by this means it is that I am, in the first place, proclaimed
both

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both in heaven and earth guiltless, and such a one, who, as I am in Christ, am not a sinner, and so not under the law, to be condemned, but as holy and righteous as the Son of God himself, because he himself is my holiness and righteousness, and so likewise having by this all things taken out of the way that would condemn me.

Sometimes I bless the Lord my soul hath had the life that now I am speaking of, not only imputed to me, but the very glory of it upon my soul. For upon a time when I was under many condemnings of heart, and feared because of my sins, my soul would miss of eternal glory; methought I felt in my soul such a secret motion as this: *Thy righteousness is in heaven*, together with the splendor and shining of the Spirit of grace in my soul, which gave me to see clearly, that my righteousness by which I should be justified (from all that could condemn) was the Son of God himself in his own person, now at the right hand of his Father, representing me complete before the mercy-seat in his own self: so that I saw clearly, that night and day, where-ever I was or whatever I was doing, still there was my righteousness just before the eyes of divine glory; so that the Father could never find fault with me for any insufficiency that was in my righteousness, being it was complete; neither could he say, Where is it? because it was continually at his right hand.

Also at another time, having contracted guilt upon my soul, and having some distemper of body upon me, supposing that death might now so seize upon, as to take me away from among men; then thought I, What shall I do now? Is all right with my soul? Have I the right work of God on my soul? Answering myself, No, surely; and that because there were so many weaknesses in me; yea, so many weaknesses in my best duties: for, thought I, how can such a one as I find mercy, whose heart is so ready to evil, and so backward to that which is good, (so far as it is natural)? Thus musing, being filled with fear to die,

die, these words came in upon my soul, *Being justified freely by his grace, through the redemption which is in Christ*; as if God had said, Sinner, thou think-
est because thou hast had so many infirmities and
weaknesses in thy soul, whilst thou hast been pro-
fessing of me, therefore now there are no hopes of
mercy; but be it known unto thee, that it was not
any thing done by thee at the first, that moved me
to have mercy upon thee; neither is it any thing that
is done by thee now, that shall make me either accept
or reject thee; behold my Son who standeth by me,
he is righteous, he hath fulfilled my law, and given
me good satisfaction; on him therefore do I look,
and on thee only as thou art in him, and according
to what he hath done, so will I deal with thee. This
having stayed my heart, and taken off the guilt
through the strength of its coming on my soul, a-
non after came in that word as a second testimony:
*He hath saved us, and called us with a holy calling,
not according to the works of righteousness which we
have done, but according to his own purpose and grace,
which was given us in Christ Jesus before the world
began.*

And thus is the sinner made alive from the dead,
being justified by grace through the righteousness of
Christ, which is unto all, and upon all them that be-
lieve according to the scriptures. *And the life that I
now live, it is by the faith of the Son of God, who
loved me, and gave himself for me. I lay down my life
for my sheep. I am come that you might have it more
abundantly. For if while we were enemies, we were
reconciled to God by the death of his Son; much more
then being reconciled, we shall be saved by his life,
that as sin reigneth unto death, even so might grace
reign through righteousness unto eternal life by Jesus
Christ our Lord.*

Secondly, This life is not only imputed to him
that is wrought on by the Spirit of grace, that is not
only counted his; but also there is put into the soul
an understanding, enlightned on purpose to know the
things

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things of God, which is Christ and his imputed righteousness, 1 John 5. 20. (which it never thought of nor understood before), (1 Cor. 2. 9.—11.); which understanding being enlightened, and made to see such things that the soul cannot be contented without it lay hold of, and apply Christ unto itself so effectually; I say, that the soul shall be exceedingly revived in a very heavenly measure, with the application of this imputed righteousness for thereby it knoweth it shall find God speaketh peace to itself, with a fatherly affection; and say, *Be of good cheer, Rom. 8. thy sins are forgiven thee, the righteousness of my Son I bestow upon thee: For what the law could not do in that it was weak through the (thy) flesh, I have, I only have sent forth my Son, and have condemned thy sins in his flesh.* And though thou hast gone astray like a lost sheep, yet on him I have laid thine iniquities; and though thou hereby didst undo and break thyself for ever, yet by his stripes I have healed thee. Thus, I say, the Lord causeth the soul by faith to apply that which he doth by grace impute unto it, (for thus every soul is dealt withal) the soul being thus enlightened, thus quickened, thus made alive from that dead state it was in before (or at least having the beginnings of this life), it hath these several virtuous advantages, which they have not that are dead in their sins and trespasses, and under the law.

First, It seeth what a sad condition all men by nature are in, they being in that state which itself was in but a while since; but now by grace it is beginning to scrabble out of it; now it seeth the whole world lieth in wickedness, (1 John 5. 19.), and so liable to eternal vengeance, because of their wickedness. Ah! friends, let me tell you, though you may be ignorant of your state and condition, yet the poor, groaning, hungering saints of God, do see what a sad, woeful, miserable state you are in, which sometimes makes them tremble to think of your most lamentable latter end, (you dying so), and al-

so

so to fly the faster to their Lord Jesus, for very fear that they also should be partakers of that most doleful doom: and this it hath by virtue of its own experience, knowing itself was but a while ago in the same condition, under the same condemnation. Oh! there is now a hearty blessing of God that ever he should shew to it its sad condition, and that he should incline its heart to seek after a better condition. O, blessed be the Lord! saith the soul, that ever he should awaken me, stir me up, and bring me out of that sad condition that I once with them was in. It makes also the soul to wonder, to see how foolishly and vainly the rest of its neighbours do spend their precious time, that they should be so void of understanding, so forgetful of their latter end, so senseless of the damning nature of their sins. O that their eyes were but enlightened to see whereabouts they are! surely they would be of another mind than they are now. Now the soul wonders to see what slender pins those poor creatures do hang the stress of the eternal salvation of their souls upon them. O! methinks, saith the soul, it makes me mourn to see that some should think that they were born Christians, and others that their baptism makes them so, others depending barely upon a traditional, historical faith, which will leave their souls in the midst of perplexity. O! that they should trust to such fables, fancies, and wicked slights of the devil, as their good doings, their good thinkings, their civil walking, and living with the world. O miserable profession! and the end thereof will be a miserable end.

But now, when the soul is thus wrought upon, it must be sure to look for the very gates of hell to be set open against it, with all their might and force to destroy it. Now hell rageth, the devil roareth, and all the world resolveth to do the best they can, to bring the soul again into bondage and ruin. Also the soul shall not want enemies, even in its own heart. Lust, as covetousness, adultery, blasphemy, unbelief, hardness

hardness of heart, coldness, half-heartedness, ignorance, with an innumerable company of attendants, hanging, like so many blocks, at its heels, ready to sink it into the fire of hell every moment, together with strange apprehensions of God, and Christ, as if now they were absolutely turned to be its enemies, which maketh it doubt of the certainty of its salvation: For you must understand, that though a soul may, in reality, have the righteousness of the Son of God imputed to it, and also some faith in a very strong manner to lay hold upon it: yet at another time, through temptation they may fear and doubt again: insomuch, that the soul may be put into a very great fear, lest it should return again into the condition it once was in, Jer. 32. 40. O, saith the soul, when I think of my former state, how miserable it was, it makes me tremble; and when I think that I may fall into that condition again, how sad are the thoughts of it to me! I would not be in that condition again for all the world: and this fear riseth still higher and higher, as the soul is sensible of Satan's temptations, or the working of its own corruptions. Ha! these filthy lusts, these filthy corruptions; O that I was rid of them, that they were consumed in a moment, that I could be quite rid of them, they do so disturb my soul, dishonour my God, so defile my conscience, and sometimes so weaken my hands in the way of God and my comforts in the Lord! O how glad should I be, if I might be stripped of them! Rom. 7. 24. Which fear puts the soul upon flying to the Lord by prayer, for the covering of his imputed righteousness, and for strength against the devil's temptations and its own corruptions; that God would give down his holy Spirit to strengthen it against the things that do so annoy its soul, and so discourage it in its way, with a resolution through grace, never to be contented, while it doth find in itself a triumphing over it, by faith in the blood of a crucified Jesus.

Secondly, The soul that hath been thus killed by

the law to its things it formerly delighted in, now, O now, it cannot be contented with that slender groundless faith and hope that it once contented itself withal. No, no; but now it must be brought into the right saving knowledge of Jesus Christ; now it must have him discovered to the soul by the Spirit, now it cannot be satisfied, because such and such do tell it is so. No; but now it will cry out, Lord, shew me continually in the light of thy Spirit through thy word, that Jesus that was born in the days of Cæsar Augustus, (when Mary a daughter of Judah went with Joseph to be taxed at Bethlem), that he is the very Christ. Lord let me see it in the light of thy spirit, and in the operation thereof, and let me not be contented without such a faith that is so wrought even by the discovery of his birth, crucifying, death, blood, resurrection, ascension, intercession, and second (which is his personal) coming again, that the very faith of it may fill my soul with comfort and holiness. And, O how afraid the soul is, lest it should fall short of this faith, and of the hope that is begotten by such discoveries as these are. For the soul knoweth, that if it hath not this, it will not be able to stand neither in death nor judgement: and therefore, saith the soul, Lord, whatever other poor souls content themselves withal, let me have that which will stand me in stead, and carry me through a dangerous world, that may help me to resist a cunning devil, that may help me to suck true soul-satisfying consolation from Jesus Christ through thy promises, by the might and power of thy Spirit. And now, when the poor soul at any time hath any discovery of the love of God through a bleeding, dying, risen, interceding Jesus, because it is not willing to be deceived, O, how warry it is of closing with it, for fear it should not be right, for fear it should not come from God! Saith the soul, Cannot the devil give one such comfort too? Cannot he transform himself thus into an angel of light? So that the soul (because that it would be upon a sure ground)

ground) cries out, Lord, shew me thy salvation, and that not once or twice, but, Lord, let me have thy presence continually upon my heart, to-day and to-morrow, and every day. For the soul, when it is rightly brought from under the covenant of works and planted into the covenant of grace, cannot be (unless it be under some desperate temptation) contented without the presence of God, teaching, comforting, establishing, and helping of the soul to grow in the things of the Lord Jesus Christ; because it knoweth, that if God hath but withdrawn his presence in any way from it, (as he doth do sometimes for a while), that then the devil will be sure to be near at hand, working with his temptations, trying all ways to get the soul into slavery and sin again; also the corrupt principle, that will be joining and combining with the wicked one, and will be willing to be a co-partner with him, to bring the soul into mischief, which puts a soul upon an earnest continual panting after more of the strengthening, preserving, comforting, and teaching presence of God, and for strong supplies of faith, that it may effectually lay hold on him.

Thirdly, The soul is quickned so, that it is not satisfied now without it do indeed and in truth partake of the peace of God's elect; now it is upon the examination of the reality of its joy and peace. Time was, indeed, that any thing would serve its turn, any false conceits of its state to be good; but now all kind of its peace will not serve its turn, all kind of joy will not be accepted with it; now it must joy in God through Jesus Christ; now its peace must come through the virtue of the blood of Christ, speaking peace to the conscience, by taking away both the guilt and the filth of sin by that blood, also by shewing the soul its free acceptance with God through Christ, he hath completely fulfilled all the conditions of the first covenant, and freely hath placed it into the safety of what he hath done, and so presents the soul complete and spotless in the sight

of God through his obedience. Now, I say, he hath
Col. 1. *peace through the blood of his Cross, and sees him-*
20, 21. *self reconciled to God by the death of his Son, or else*
 his comfort will be questioned by him. It is not e-
 very promise, as cometh now upon his heart, that
 will serve his turn; no, but he must see whether the
 babe Jesus be presented to the soul in and through
 that promise; now if the babe leap in his 'womb,
 as I may so say, it is because the Lord's promise
 sounds aloud in his heart, coming to him big with
 the love and pardoning grace of God in Jesus Christ;
 I say, this is the first and principle joy that the soul
 hath that is quickened and brought into the cove-
 nant of grace.

Fourthly, Now the man finds heavenly sanctifica-
 tion wrought in his soul, through the most precious
 blood of the man whose name is *Jesus Christ*. *Jesus*
that he might sanctify the people with his own blood,
suffered without the gate. Now the soul finds a
 change in the understanding, in the will, in the
 mind, in the affections, in the judgement, and also
 in the conscience; through the inward man a change
 and through the outward man a change, from head
2 Cor. 5. to foot, as we use to say; *For he that is in Christ,*
17. and so in this covenant of grace, *is a new creature;*
 or hath been twice made, made, and made again,
 O now the soul is resolved for heaven and glory!
 Now it crieth out, Lord, if there be a right eye of-
 fensive to thee, pluck it out; or a right foot, cut it
 off; or a right hand, take it from me. Now the
 soul doth begin to study how it may honour God,
 and bring praise to him. Now the soul is for a pre-
 paration, for the second coming of Christ, endea-
 vouring to lay aside every thing that may hinder;
 and for the closing in with those things that may
 make it in a beloved posture against that day.

Fifthly, And all this is from a gospel-spirit, and
 not from a legal natural principle; for the soul hath
 these things as the fruits and effects of its being
 separated unto the covenant of grace, and so now
 possessed

possessed with that spirit that doth attend, yea, and dwell in them that are brought into the covenant of grace, from under the old covenant; I say these things do spring forth in the soul, from another root and stock than any of the actings of other men do; for the soul that is thus wrought upon is as well dead to the law and the righteousness thereof, (as the first covenant) as well as to its sins.

Sixthly, Now the soul begins to have some blessed experience of the things of God, even of the glorious mysteries of the gospel.

1. Now it knoweth the meaning of those words, *My flesh is meat indeed, and my blood is drink indeed.* John 6. And that by experience; for the soul hath received 55. peace of conscience through that blood, by the effectual application of it to the soul. 1st, By feeling the guilt of sin die off from the conscience, by the operation thereof; 2^{dly}, By feeling the power thereof to take away the curse of the law; 3^{dly}, By finding the very strength of hell to fail, when once the blood of the man Jesus Christ is received in reality upon the soul.

2. Now the soul also knoweth by experience the meaning of that scripture that saith, *Our old man* Rom. 6. *is crucified with him, that the body of sin might be destroyed.* Now it sees, that when the man Jesus did hang on the tree on Mount Calvary, that then the body of its sins was there hanged up, dead and buried with him, though it was then unborn, so as never to be laid to its charge, either here or hereafter; and also, as never to carry it captive into perpetual bondage, being itself overcome by him, even Christ the head of that poor creature. And indeed this is the way for a soul, both to live comfortably, as touching the guilt of sin; and also, as touching the power of the faith of sin; for the soul that doth or hath received this in deed and in truth, finds strength against them both, by and through that man that died for him, and the rest of his fellow-sinners, so gloriously overcome it, and hath given the victory

victory unto them, so that now they are said to be
Rom. 8. overcomers, nay, *more than conquerors through him,*
 33. to 37. the one man Jesus Christ.

3. Now the soul hath received a faith indeed, and a lively hope indeed, such a one as now it can fetch strength from the fulness of Christ, and from the merits of Christ.

4. Yea, now the soul can look on itself with one eye, and look upon Christ with another, and say, Indeed it is true, I am an empty soul, but Christ is a full Christ; I am a poor sinner, but Christ is a rich Christ; I am a foolish sinner, but Christ is a wise Christ; I am an unholy, ungodly, unsanctified creature in myself, *but Christ is made of God, unto me, wisdom, righteousness, sanctification and redemption.*
1 Cor. I.
 30.

5. Now also that fiery law, that it could not once endure, nor could not once delight in, I say, now it can delight in it after the inward man; now this law is its delight; it would always be walking in it, and always be delighted in it, being offended with any sin, or any corruption, that would be any wise an hinderance to it, *Rom. 7. 24, 25.*; and yet it will not endure that even that law should offer to take the work of its salvation out of Christ's hand: No, if it once come to do that, then out of doors it shall go, if it was as good again. For that soul that hath the right work of God indeed upon it, cries, Not my prayers, not my tears, not my works, not my things, do they come from the work of the Spirit of Christ itself within me; yet these shall not have the glory of my salvation; no, it is none but the blood of Christ, the death of Christ, of the man Christ Jesus of Nazareth, the carpenter's son, (as they called him), that must have the crown and glory of my salvation; None but Christ, none but Christ; and thus the soul labours to give Christ the pre-eminence, *Col. 1. 18.*

Now, before I go any further, I must needs speak a word from my own experience of the things of Christ;

Christ; and the rather, because we have a company of silly ones in this day of ignorance, that do either comfort themselves with a notion without the power, or else do both reject the notion and the power of this most glorious gospel; therefore, for the further conviction of the reader, I shall tell him (with David) something of what the Lord hath done for my soul: And indeed a little of the experience of the things of Christ is far more worth than all the world. It would be too tedious for me to tell thee (here) all from the first to the last, but something I shall tell thee, that thou mayst not think these things are fables.

Reader, when it pleased the Lord to begin to instruct my soul, he found me one of the black finners of the world; he found me making a sport of oaths and also of lies, and many a foul poisoning meal did I make out of divers lusts, as drinking, dancing, playing, pleasure with the wicked ones of the world. The Lord finding of me in this condition, did open the glass of his law unto me, wherein he shewed me so clearly my sins, both the greatness of them, and also how abominable they were in his sight, that I thought the very clouds were charged with the wrath of God, and ready to let fall the very fire of his jealousy upon me; yet for all this I was so wedded to my sins, that, thought I with myself, I will have them, though I lose my soul, (O wicked wretch that I was); but God, the great, the rich, the infinite merciful God, did not take this advantage of my soul to cast me away, and say, Then take him devil, seeing he cares for me no more; no, but he followed me still, and won upon my heart, by giving of me some understanding, not only into my miserable state, which I was very sensible of, but also that there might be hopes of mercy; also taking away that love to lust, and placing in the room thereof a love to religion; and thus the Lord won over my heart to some desire after the means, to hear the word, and to grow a stranger to my old com-

companions, and to accompany the people of God, together with giving of me many sweet encouragements from several promises in the scriptures; but after this, the Lord did wonderfully set my sins upon my conscience, those sins especially that I had committed since the first convictions; temptations also followed me very hard, especially such temptations as did tend to the making me question the very way of salvation, *viz.* Whether Jesus Christ was the Saviour or no; and whether I had best to venture my soul upon his blood for salvation, or take some other course. But being through grace kept close with God (in some measure) in prayer, and the rest of the ordinances; I went about a year and upwards without any sound evidences as from God to my soul, touching the salvation as comes by Jesus Christ. But, at the last, as I may say, when the set time was come, the Lord (just before the men called *Quakers* came into the country) did set me down so blessedly in the truth of the doctrine of Jesus Christ, that it made me marvel, to see first, how Jesus Christ was born of a virgin, walked in the world a while with his disciples, afterwards hanged on the cross, spilt his blood, was buried, rose again, ascended above the clouds and heavens, there lives to make intercession; and that he also will come again at the last day to judge the world, and take his saints unto himself.

These things, I say, I did see so evidently, even as if I had stood by when he was in the world, and also when he was caught up. I having such a change as this upon my soul, it made me wonder; and musing with myself at the great alteration that was in my spirit; for the Lord did also very gloriously give me in his precious word to back the discovery of the Son of God unto me; so that I can say, through grace it was according to the scriptures; and as I was musing with myself what these things should mean, methought I heard such a word in my heart as this, *I have set thee down on purpose, for*

1 Cor. 15.

1. to 4.

I have

I have something more than ordinary for thee to do; which made me the more marvel: saying, What my Lord, such a poor wretch as I? Yet still this continued, I have set thee down on purpose, and so forth, with more fresh incomes of the Lord Jesus; and the power of the blood of his cross upon my soul, even so evidently, that I saw (through grace) that it was the blood shed on Mount Calvary that did save and redeem sinners, as clearly and as really with the eyes of my soul as ever (methoughts) I had seen a penny-loaf bought with a penny; which things then discovered, had such operation upon my soul, that I do hope they did sweetly season every faculty thereof. Reader, I speak in the presence of God, and he knows I lie not: much of this and such like dealings of his could I tell thee of: but my business at this time is not so to do, but only to tell what operation the blood of Christ hath had over and upon my conscience, and that at several times, and also when I have been in several frames of spirit.

As first, sometimes I have been so loaden with my sins, that I could not tell where to rest, nor what to do; yea, at such times I thought it would have taken away my senses: yet at that time, God through grace hath all of a sudden so effectually applied the blood that was spilt at Mount Calvary, out of the side of Jesus, unto my poor wounded guilty conscience, that presently I have found such a sweet, solid, sober, heart-comforting peace, that it hath made me as if it had not been, and withal the same (I may say, and I ought to say, the power of it) hath had such powerful operation upon my soul, that I have for a time been in a strait and trouble, to think that I should love and honour him no more, the virtue of his blood hath so constrained me.

Again, sometimes methinks my sins have appeared so big to me, that I thought one of my sins have been as big as all the sins of all the men in the nation: ay, and of other nations too. (Reader, these

things be not fancies, for I have smarted for this experience): But yet the least stream of the heart-blood of this man Jesus hath vanished all away, and hath made it to fly, to the astonishment of such a poor sinner; and, as I said before, hath delivered me up into sweet and heavenly peace and joy in the Holy Ghost.

Again, sometimes when my heart hath been hard, dead, slothful, blind, and senseless, (which indeed are sad frames for a poor Christian to be in), yet at such a time, when I have been in a such a case, then hath the blood of Christ, the precious blood of Christ, the admirable blood of the God of heaven, that run out of his body when it did hang on the cross, so softened, livened, quickened, and enlightened my soul, that truly, (reader), I can say, O it makes me wonder.

Again, when I have been loaden with sin, and pestered with several temptations, and in a very sad manner, then have I had the trial of the virtue of Christ's blood, with the trial of the virtue of other things; and I have found that when tears would not do, prayers would not do, repentings and all other things could not reach my heart: O then one touch, one drop, one shining of the virtue of the blood, of that blood that was let out with a spear: it hath, in a very blessed manner delivered me, that it hath made me to marvel. O! methinks it hath come with such life, such power, with such irresistible and marvellous glory, that it wipes off all the flurs, silences all the out-cries, and quenches all the fiery darts, and all the flames of hell-fire, that are begotten by the charges of the law, Satan, and doubtful remembrances of my sinful life.

Friends, as Peter saith to the church, so I say to you, I have not preached to you cunningly devised fables, in telling you of the blood of Christ, and what authority it hath had upon my conscience: O no! but as Peter saith, touching the coming of the Lord Jesus into the world, so in some measure
I can

I can say of the blood of the Lord Jesus Christ, that was shed when he did come into the world. There is not only my single testimony touching this; no, but there are all the prophets do agree, in advancing this in writing, and also all the saints do now declare the same, in speaking forth the amiableness, and many powerful virtues thereof. *As for thee, by the blood of thy covenant, (saith God to Christ), I have sent forth thy prisoners out of the pit, wherein was no water, Zech. 9. 11. We have redemption through his blood. Ephes. 1. 7. Again, Col. 1. 14. We have redemption through his blood. Our robes are washed, and made white in the blood of the Lamb, Rev. 7. 14. The devil is overcome through the blood of the Lamb, Rev. 12. 11. Yea, and conscience is purged too, and that through the blood of the Lamb, Heb. 9. 14. We have free recourse to the throne of grace through the blood of Jesus, Heb. 10. 19. I could bring thee a cloud of witnesses out of all the types and shadows, and out of the sundry prophets, and much more out of the New Testament; but I forbear, because I would not be too tedious to the reader, in making too large a digression, though I have committed here in this discourse no transgression, for the blood of Christ is precious blood; 1 Pet. 1. 18, 19.*

III. IN the next place I shall shew you the several privileges and advantages the man or woman hath, that is under this covenant of grace, over what they have that are under the covenant of the law and works.

As, first, The covenant of grace is not grounded upon our obedience, but upon God's love, even his pardoning love to us through Christ Jesus. The first covenant, it stood to be broken or kept by us, and God's love or anger to be lost or enjoyed hereafter, as we, as creatures, behaved ourselves: but now the very ground of the covenant of grace is God's love; it is mere love through Jesus Christ, Deut. 7. 8, 9. *The Lord did not set his love upon*

you, nor chuse you, because you were more in number than other people; for you were the fewest of all people; but because the Lord loves you, and because he will keep the oath which he swore to your fathers. Again, *Is. 63. 9.* In his love and in his pity he redeemed them, and the angel of his presence saved them, that is, Jesus Christ. And again, *2 Tim. 1. 9.* Who has saved us.—Not according to the works of righteousness which we have done; but according to his own purpose and grace, which was given to us in Christ Jesus, before the world began.

Secondly, This love is not conveyed to us through what we have done, (as is before proved), but through what he hath done with whom the covenant was made, which was given us in Christ. According as he hath chosen us in Christ. Who hath blessed us with all spiritual blessings in heavenly places in Christ. God for Christ's sake hath loved you; *2 Tim. 1. 9. Eph. 1. 3, 4. and 4. 32.* That is, through Christ's doings, through Christ's sufferings. Now, if this be but rightly understood, it doth discover abundance of comfort to them that are within the bounds of the covenant of grace. For,

First, Here a believer seeth he shall stand, if Christ's doings and sufferings stand, (which is a sure foundation); for God dealeth with him through Christ. And so, secondly, He shall not fall, unless the sufferings and merits of Christ be thrown over the bar, being found guilty (which will never be) before the eyes of divine justice; for with him the covenant was made, and he was the surety of it, *Zech. 9. 11. Heb. 7. 22.* That is, as the covenant was made with him, so he stood bound to fulfil the same. For you must understand that the covenant was made between the Father and the Son long before it was accomplished, or manifestly sealed with Christ's blood. It was made before the world began, (*Tit. 1. 2. Eph. 1. 4. 1 Pet. 1. 18, 19, 20.*). But the conditions thereof were not fulfilled until less than two thousand years ago; and all that while

did

did Jesus stand bound as a surety (as I said before) is used to do, till the time in which the payment should be made. And it was by virtue of his suretyship, (having bound himself by covenant to do all things agreed on by the Father and him), that all those of the election that were born before he came, that they might be saved, and did enter into rest, For the forgiveness of sins that were past, though it was through the blood of Christ, yet it was also through the forbearance of God, Rom. 3. 25; that is, Christ becoming surety for those that died before his coming, that he would in deed and in truth, at the fulness of time, (or at the time appointed, Gal. 4. 4.), give a complete and full satisfaction for them, according to the tenor or condition of the covenant.

Again, secondly, The second covenant which believers are under, as the ground and foundation, if it is safe, so the promises thereof are better, surer, freer and fuller, &c.

First, They are better, if you compare the excellency of the one with the excellency of the other. The first hath promised nothing but an earthly paradise, *Do this and thou shalt live*; namely, here is an earthly paradise; but the other doth bring the promise of an heavenly paradise.

Secondly, As the covenant of works doth promise an earthly paradise, yet it is a paradise or blessing, though once obtained, yet might be lost again, (for no longer than thou dost well, no longer art thou accepted by that). O! but the promises of the new covenant do bring unto us the benefit of eternal inheritance; Heb. 9. 15. *that they which are called might receive the promise of eternal inheritance.* O rare! it is an eternal inheritance.

Thirdly, The other, as it is not so good as this, so neither is it so sure as this; and therefore he calls the one such a one as might be, and was shaken, Heb. 12. 27.; but this is said to be such a one that cannot be shaken. *And this word*, saith he, treating of the two covenants from ver. 18. to 24. *and this*

this word, yet once more, signifies the removing of those things that are (or may be) shaken, as of things that are made, that those things that cannot be shaken (which is the second covenant) may remain; for, saith he, ver. 28. *which cannot be moved.* Therefore, ye blessed saints, seeing you have received a kingdom (which cannot) *which cannot be moved;* (therefore) let us have grace whereby we may serve (our) God acceptably, with reverence and godly fear. Thus in general; but more particularly,

Is. 43.
25.

First, They are surer, in that they are founded upon God's love also, and they come to us without calling for those things at our hands that may be a means of putting of a stop to our certain enjoying of them. The promises under or of the law, they might easily be stopped by our disobedience; but the promises under the gospel say, *If heaven above can be measured, and the foundation of the earth searched out, then (and not till then) will I cast off all the seed of Israel for all that they have done. Again, I, even I, am he that blotteth out thy transgressions for my own name's sake, and will not remember thy sins. I will make thee a partaker of my promise; and that I may so do, I will take away that which would hinder: I will cast all your sins into the depths of the sea, that my promise may be sure to all the seed; and therefore, saith the apostle, when he would shew us that the new-covenant promises were more sure than the old, he tells us plainly, that the law and works are set aside, and they are merely made ours through the righteousness of faith, which is the righteousness of Christ. For the promise that Abraham should be heir of the world (saith he) was not to him, or to his seed, through the law (or works) but through the righteousness of faith. For if they which are of the law (or of works) be heirs, then faith is made void, and the promise made of none effect. Therefore it is of faith—to the end the promise might be sure to all the seed.*

Rom. 4.
13, 14,
16.

Secondly, surer, because, that as that is taken a way

way that should hinder, so they are committed to a faithful friend of ours in keeping; *For all the promises of God are in Christ, not yea and nay, but yea and amen:* certain and sure; sure, because they are in the hand of our head, our friend, our brother, our husband, our flesh and bones, even in the heart and hand of our precious Jesus.

Thirdly, Because all the conditions of them are already fulfilled for us by Jesus Christ, as aforesaid: every promise that is a new-covenant promise, if there be any condition in it, our undertaker hath accomplished that for us, and also giveth us such grace as to receive the sweetness as doth spring from them, through his obedience to every thing required in them.

Fourthly, surer, because that as they are grounded upon the love of God, every thing is taken out of the way in the hand of a sure friend. And as Christ hath fulfilled every condition as to justification that is contained therein; so the Lord hath solemnly sworn with an oath for our better confidence in this particular; for when God made a promise to Abraham, (and so to all saints), because he could swear by no greater, he swore by himself, saying, *Surely, Heb. 6. blessing I will bless thee, and multiplying I will multiply thee: And so after he had patiently endured, he 13. to 18. obtained the promise. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife, (that there might be no more doubt or scruple concerning the certain fulfilling of the promise), wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, (or certain, constant, unchangeable decree of God in making of the promise, for the comfort of his children), confirmed it by an oath, that by two immutable things, his promise, (backed with an oath), wherein it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us.*

Fifthly, That they are better, it appears also, in that

that they are freer and fuller. That they are freer, it is evident, in that the one faith, no works, no life: Do this, and then thou shalt live; if not, thou shalt be damned. But the other faith, we are saved by believing in what another hath done, without
Rom. 4. the works of the law: *Now to him that worketh not,*
 4. 5. *but believeth on him that justifieth the ungodly, his faith is counted for righteousness.* The one faith, pay me that thou owest; the other faith, I do frankly and freely forgive thee all. The one faith, Be-
John 15. cause thou hast sinned thou shalt die; the other faith, *Because Christ lives, thou shalt live also.*

Secondly, And as they are freer, so they are fuller; fuller of encouragement, fuller of comfort; the one, to wit the law, looks like Pharaoh's seven ill-favoured kine, more ready to eat one up than to afford us any food; the other is like the full grape in the cluster, which for certain hath a glorious blessing in it. The one faith, if thou hast sinned, turn again; the other faith, if thou hast sinned, thou shalt be damned, for all I have a promise in me.

Thirdly, They that are of the second, are better than they that are of the first; and it also appeareth in this: The promises of the law, through them we have neither faith, nor hope, nor the Spirit conveyed; but through the promises of the gospel, there is all these, 1 Pet. 1. 4. *Whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature. O! therefore, let us hold fast the profession of our faith without wavering; for he is faithful that promised, Heb. 10. 23. in hope of eternal life; (How so?) Because God that cannot lie, promised it before the world began, Tit. 1. 2.*

Fourthly, They that are in this covenant are in a very happy state; for though there be several conditions in the gospel to be done, yet Christ Jesus doth not look that they should be done by man, as man, but by his own Spirit in them, as it is written,
Thou

Thou hast wrought all our works in us and for us. Is there that condition, they must believe? Why then, he will be both the author and finisher of their faith, Heb. 12. 2, 3. Is there also hope to be in his children, he also doth, and hath given them good hope through his grace, 2 Thess. 2. 26. Again, Are the people of God to behave themselves to the glory of God the Father? Then he will work in them, both to will and to do of his own good pleasure, Phil. 2. 13.

Fifthly, again, As he works all our works in us and for us, so also, by virtue of this covenant, we have another nature given unto us; whereby, or by which, we are made willing to be glorifying of God both in our bodies and in our spirit, which are his: *Thy people shall be willing in the day of thy power; 2 Cor. 6. 20. Psal. 110. 3.*

Sixthly, In the next place, all those that are under this second covenant, are in a wonderful safe condition; for in case they should slip or fall, after their conversion, into some sin or sins, (for who lives and sins not? Prov. 24. 16.); yet, through the merits and intercession of Christ Jesus, who is their undertaker in this covenant, they shall have their sins pardoned, their wounds healed, and they raised up again; which privilege the children of the first covenant have not; for if they sin, they are never afterwards regarded by that covenant. *They brake my covenant, and I regarded them not, Heb. 8. 9.* But when he comes to speak of the covenant of grace, speaking first of the public person under the name of David, he saith thus, Psal. 89. from the 26th verse to the 37th, *He shall cry unto me, Thou art my Father, my God, and the rock of my salvation; also I will make him my first-born higher than the kings of the earth. My mercy will I keep for him for ever, and my covenant shall stand fast with him. His seed also will I make to endure for evermore, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgement;*

ment; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me; it shall be established for ever as the moon, and as a faithful witness in heaven. My covenant shall stand fast with him: Mark that; as if God had said, I did not make this covenant with man, but with my Son, and with him I will perform it; and seeing he hath given me complete satisfaction, though his children do, through infirmity, transgress, yet my covenant is not therefore broken, seeing he with whom it was made standeth firm, according to the desire of my heart; so that my justice is satisfied, and my law hath nothing to say; for there is no want of perfection in the sacrifice of Christ.

If you love your souls, and would have them live in the peace of God, to the which you are called in one body, even all believers; then, I beseech you, seriously to ponder and labour to settle your souls in this one thing, that the new covenant is not broken by our transgressions, and that because it was not made with us. The reason why the very saints of God have so many ups and downs in this their travel towards heaven, it is because they are so weak in the faith of this one thing; for they think that if they fail of this or that particular performance, if their hearts be dead and cold, and their lusts mighty and strong, therefore now God is angry, and now he will shut them out of his favour, now the new covenant is broken, and now Christ Jesus will stand their friend no longer; now also the devil hath power again, and now they must have their part in the resurrection of damnation; when, alas! the covenant is not for all this ever the more broken, and so the grace of God no more straitened

straitened than it was before. Therefore, I say, when thou findest that thou art weak here, and failing there, backward to this good, and thy heart forward to that evil; then be sure thou keep a steadfast eye on the Mediator of this new covenant; and be persuaded, that it is not only made with him, and his part also fulfilled, but that he doth look upon his fulfilling of it, so as not to lay thy sins to thy charge, though he may as a father chastise thee for the same. *If his children forsake my law, and walk not in my judgements; if they break my statutes, and keep not my commandments; then will I visit their transgressions with a rod, and their iniquities with stripes. Nevertheless, mark, Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my mouth. And what was that? Why, That his seed shall endure for ever, and his throne as the days of heaven.* Ps. 89. 30. to 36.

Seventhly, Another privilege that the saints have, by virtue of the new covenant, is, That they have part of the possession or hold of heaven and glory already; and that two manner of ways; First, The divine nature is conveyed from heaven into them: and, secondly, The human nature, (*i. e.*), the nature of man is received up, and entertained in, and hath got possession of heaven.

1. We have the first fruits of the Spirit, (saith the man of God), we have the earnest of the Spirit, which is instead of the whole; *which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory; Rom. 8. 8.—11.; Eph. 1. 13, 14.*

2. The nature of man. Our nature is got into glory as the first fruits of mankind, as a forerunner to take possession till we all come together, 1 Cor. 15. 20. For the man born at Bethlehem is ascended (which is part of the lump of mankind) into glory as a publick person, as the first fruits, representing

the whole of the children of God. So that in some sense it may be said, that the saints have already taken possession of the kingdom of heaven by their Jesus, their publick person; he being in their room entered to prepare a place for them; John 14. 1-5.

I beseech you consider, when Jesus Christ came down from glory, it was that he might bring us to glory; and that he might be sure not to fail, he clothed himself with our nature, as if one should take a piece out of the whole lump instead of the whole, Heb. 2. 14, 15. (until the other comes) and investeth in that glory which he was in before he came down from heaven: And thus is that saying to be understood, speaking of Christ and his saints, which saith, Eph. 2. 6. *And (he) hath raised us up together, and made us sit together in heavenly places in Christ Jesus.*

Eightly, Again, not only thus, but all the power of God, (1 Pet. 1. 5.), together with the rest of his glorious attributes, are on our side, in that they dwell in our nature, which is the man Jesus, and doth engage for us, poor, simple, empty, nothing creatures, as to our eternal happiness. For in him (that is in the man Christ, who is our nature, our head, our root, our flesh, our bone) dwelleth all the fulness of the God-head bodily, mark how they are joined together, *In whom dwelleth the fulness of the God-head. And, ye are complete in him.* God dwelleth completely in him, and you also are completely implanted in him, which is the head of all principality and power, and all this by the consent of the Father, *For it hath pleased the Father, that in him should all fulness dwell.* Now mark, the God-head doth not dwell in Christ Jesus for himself only, but that it may be in a way of righteousness conveyed to us, for our comfort and help in our wants. *All power is given unto me in heaven and earth,* saith he, Mat. 28. 18. And then followeth, *And, lo, I am with you, alway, even unto the end of the world,* Psal. 68. 18, 20. *He hath received gifts for men, even for the*

the rebellious, John 1. 16. Of his fulness have we all received, and grace for grace, Col. 1. 9. And this the saints cannot be deprived of because the covenant made with Christ, in every title of it, was so completely fulfilled as to righteousness, both active and passive, that justice cannot object any thing, holiness now can find fault with nothing; nay, all the power of God cannot shake any thing, that hath been done for us by the mediator of the new covenant; so that now there is no covenant of works to a believer, none of the commands, accusations, condemnations, or the least title of the old covenant to be charged on any of those that are the children of the second covenant; no sin to be charged, because there is no law to be pleaded, but all is made up by our middle man Christ Jesus. O blessed covenant! O blessed privilege! Be wise, therefore, O ye poor drooping souls that are the sons of this second covenant! And stand fast in the liberty where, with Christ hath made you free, and be not again entangled (nor terrified in your consciences) with the yoke of bondage; neither the commands, accusations or condemnations of the law of the old covenant Gal. 5. 1. 2.

Obj. If it be so, then one need not care what they do, they may sin and sin again, seeing Christ hath made satisfaction.

Ans. If I was to point out one that was under the power of the devil, and going post-haste to hell, (for my life), I would look no further for such a man, than to him that would make such a use as this of the grace of God. What, because Christ is a Saviour thou wilt be a sinner! because his grace abounds, therefore thou wilt abound in it! O wicked wretch! Rake hell all over, and surely I think thy fellow will scarce be found? And let me tell thee this before I leave thee, as God's covenant with Christ for his children (which are of faith) stands sure, immutable, unrevocable, and unchangeable; so also hath God taken such a course with thee, that

unless

unless thou canst make God forswear himself, it is impossible that thou shouldst go to heaven. dying in that condition. *They tempted me, proved me, and turned the grace of God into lasciviousness,* (compare Heb. 3. 9.—11. with 1 Cor. 10. 5.—10.). So I *sware*, mark that, *so I sware*, (and that in my wrath too), *that they should never enter into my rest.* No, saith God, if Christ will not serve their turns, but they must have their sins too, take them, devil, if heaven will not satisfy them, take them, hell, devour them, hell, scald them, fry them, burn them, hell. God hath more places than one to put sinners into; if they do not like of heaven, he will fit them with hell; if they do not like Christ, they shall be forced to have the devil. Therefore we must and will tell of the truth of the nature of the covenant of the grace of God to his poor saints, for their encouragement and for their comfort, who would be glad to leap at Christ upon any terms: yet therewith we can tell how through grace, to tell the hogs and sons of this world, what a hog-stye here is prepared for them, even such a one that God hath prepared to put the devil and his angels into, is fitly prepared for them; Matth. 25. 41.

Obj. But if Christ hath given God a full and complete satisfaction, then, though I do go on in sin, I need not fear, seeing God hath already been satisfied; it will be injustice in God, to punish for those sins for which he is already satisfied by Christ.

Ans. Rebel, rebel, there are some in Christ, and some out of him; they that are in him, have their sins forgiven, and they themselves made new creatures, and have the Spirit of the Son, which is a holy, loving, self-denying Spirit. And they that are thus in Jesus Christ, are so far off from delighting in sin, that sin is the greatest thing that troubleth them: and, Ohow willingly would they be rid of the very thoughts of it, Psal. 119. 113. It is the grief of their souls (when they are in a right frame of spirit) that they can live no more to the honour and glory of

of God than they do; and in all their prayers to God, the breathings of their soul is as much for sanctifying grace as pardoning grace, that they might live a holy life; they would as willingly live holy here, as they would be happy in the world to come, Phil. 3. 6.—22. they would as willingly be cleansed from the filth of sin, as to have the guilt of it taken away; they would as willingly glorify God here, as they would be glorified by him hereafter.

2. But there are some that are out of Christ, being under the law; and as for all those, let them be civil or prophane, they are such as God accounts wicked; and I say, as for those, if all the angels in heaven can drag them before the judgement-seat of Christ, they shall be brought before it to answer for all their ungodly deeds, Jude 15. and being condemned for them, if all the fire in hell will burn them, they shall be burned there, (if they die in that condition). And therefore if you love your souls, do not give way to such a wicked spirit. *Let no man deceive you with (such) vain words,* (as to think, because Christ hath made satisfaction to God for sin, therefore you may live in your sins. O no! God forbid that any should think so), *for because of these things cometh the wrath of God upon the children of disobedience.* Eph. 5.

Thus have I (reader) given thee a brief discourse, touching the covenant of works, and the covenant of grace, also the nature of the one, together with the nature of the other. I have also in this discourse endeavoured to shew you the condition of them that are under the law, how sad it is, both from the nature of the covenant they are under, and also by the carriage of God unto them by that covenant. And now, because I would bring all into as little a compass as I can, I shall begin with the use and application of the whole in as brief a way as I can, desiring the Lord to bless it to thee.

And first of all, Let us here begin to examine a little

little touching the covenant you stand before God in, whether it be the covenant of works or the covenant of grace; and for the right doing of this, I shall lay down this proposition; namely, That all men naturally come into the world under the first of these, which is called the old covenant, or the covenant of works, which is the law; *And were all by nature the children of wrath, even as others;* which they could not be, had they not been under the law; for there are none that are under the other covenant that are still the children of wrath, but the children of faith, the children of the promise, the accepted children, the children not of the bondman, but of the free, Gal. 4. the four last verses.

Now here lieth the question, Which of these two covenants art thou under, soul!

Ans. I hope I am under the covenant of grace.

Quest. But what ground hast thou to think that thou art under that blessed covenant, and not rather under the covenant of works, that strict, that soul-damning covenant?

Ans. What ground? why, I hope I am.

Quest. But what ground hast thou for this thy hope? for a hope without a ground is like a castle built in the air, that will never be able to do thee any good, but will prove like unto that spoken of in the 8th of Job, *Whose hope shall be cut off, and whose trust shall be (like) a spider's web. He shall lean upon his house but it shall not stand, he shall hold it fast, (as thou wouldst thy hope, it is like). but it shall not endure.*

Job 8.
13, 14,
15.

Ans. My hope is grounded upon the promises: What else should it be grounded upon?

Ans. Indeed, to build my hope upon Christ Jesus, upon God in Christ, through the promise, and to have this hope rightly, by the shedding abroad of the love of God in the heart, it is a right-grounded hope, Rom. 5. 1. to 7.

Quest. But what promises in the scripture do you find your hope built upon? And how do you know whether

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whether you do build your hope upon the promises of the gospel, the promises of the new covenant; and not rather on the promises of the old covenant; for there are promises in that as well as in the other?

Ans. I hope that if I do well I shall be accepted; because God hath said I shall, Gen. 4. 7.

Rep. O soul, if thy hope be grounded there, thy hope is not grounded upon the gospel-promises, or the new covenant, but verily upon the old; for these words were spoken to Cain, a son of the old covenant; and they themselves are the tenor and scope of that; for that runs thus. *Do this, and thou shalt live. The man that doth these things shall live by them. If thou do well thou shalt be accepted.* Lev. 18. 5.; Ezek. 20. 11.; Rom. 10. 5.; Gal. 3. 12.; Gen. 4. 7.

Rep. Why, truly, if a man's doing well, and living well, and his striving to serve God as well as he can, will not help him to Christ, I do not know what will; I am sure sinning against God will not.

Quest. Did you never read that scripture, which *Rom. 9: 30. 31, 32.* *faith, Israel which followed after the law of righteousness hath not attained to the law of righteousness.*

Obj. But doth not the scripture say, *Blessed are they that keep his commandments, that they may have right to the tree of life?* *Rev. 22. 14.*

Ans. There is first, therefore, to be inquired into, whether to keep his commandments be to strive to keep the law, as it is a covenant of works; or whether it be meant of the great commandments of the New Testament, which are cited 1 John 3. 22, 23. *And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.* But what do you mean, John? Do you mean the covenant of the law, or the covenant of the gospel? Why, *This is his commandment, (saith he) that we should believe on the name of his son Jesus Christ, and to love one another, (as the*

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The doctrine of the Law and Grace unfolded.

fruits of this faith), as he gave us commandment. If it be the old covenant, as a covenant of works, then the gospel is but a lost thing. If it were of works, then no more of grace; therefore it is not the old covenant as the old covenant.

Quest. But what do you mean by these words, *the old covenant as the old covenant*? Explain your meaning.

Ans. My meaning is, that the law is not to be looked upon for life, so as it was handed out from Mount Sinai; If ever thou wouldst indeed be saved, though after thou hast faith in Christ, thou mayst and must solace thyself in it, and take pleasure therein, to express thy love to him, who hath already saved thee by his own blood, without thy obedience to the law either from Sinai or elsewhere.

Quest. Do you think that I do mean that my righteousness will save me without Christ's? If so, you mistake me, for I think not so: but this I say, I will labour to do what I can, and what I cannot do, Christ will do for me.

Ans. Ah, poor soul, this is the wrong way too! for this is to make Christ but a piece of a Saviour: Thou wilt be something, and Christ shall do the rest; thou wilt set thy own things in the first place, and if thou wantest at last, then thou wilt borrow of Christ; thou art such a one that dost Christ the greatest injury of all. First, In that thou dost undervalue his merits, by preferring of thy own works before his; and secondly, by mingling of his works, thy dirty ragged righteousness with his.

Quest. Why, would you have us do nothing? Would you have us make Christ such a drudge as to do all, while we sit idling still?

Ans. Poor soul! thou mistakest Jesus Christ, in saying thou makest him a drudge, in letting him do all: I tell thee he counts it a great glory to do all for thee, and it is a great dishonour unto him for thee so much as to think otherwise. And this the saints of God that have experienced the work of grace upon their
souls

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souls do count it also the same; Rev. 5. 9. Saying, thou art worthy to take the book, and to open the seals thereof. Ver. 12. Worthy is the Lamb that was slain, to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing: And why so? read again the 9th verse; For thou wast slain, and hast redeemed us to God by thy (own) blood. See also Eph 1. 6, 7. To the praise of the glory of his grace: In whom we have redemption through his blood.

Rep. All this we confess, that Jesus Christ died for us: but he that thinks to be saved by Christ, and liveth in his sins, shall never be saved.

Ans. I grant that: But this I say again, a man must not make his good doings the lowest round of the ladder by which he goeth to heaven: that is, he that will and shall go to heaven must wholly and alone, without any of his own things, venture his precious soul upon Jesus Christ and his merits.

Quest. What, and come to Christ as a sinner?

Ans. Yea, with all thy sins upon thee, even as filthy as ever thou canst.

Quest. But is not this the way to make Christ to loath us? You know when children fall down in the dirt, they do usually, before they go home, make their cloaths as clean as they can, for fear their parents should chide them; and so I think should we.

Ans. This comparison is wrongly applied, if you bring it to shew us how we must do when we come to Christ. He that can make himself clean hath no need of Christ; for the whole, the clean and righteous, have no need of Christ, but those that are foul and sick. Physicians, you know, if they love to be honoured, they will not bid the patients first make themselves whole, and then come to them; no, but bid them come with their sores all running on them, as the woman with her bloody issue, Mark 5. and as Mary Magdalen with her belly full of devils, and the lepers all scabbed, and that is the right coming to Jesus Christ.

Reply. Well, I hope that Christ will save me:

for his promises and mercy are very large, and as long as he hath promised to give us life, I fear my state the less.

Ans. It is very true, Christ's promises are very large, blessed be the Lord for ever, and also so is his mercy; but notwithstanding all that, there are many go in at the broad gate; and therefore, I say, your business is seriously to inquire whether you are under the first or second covenant; for unless you are under the second, you will never be regarded of the Lord, forasmuch as you are a sinner, Heb. 8. 9.: and the rather, because if God should be so good to you as to give you a share in the second, you shall have all your sins pardoned, and for certain have eternal life, though you have been a great sinner.

But do not expect that thou shalt have any part or share in the large promises and mercy of God, for the benefit and comfort of thy poor soul, whilst thou art under the old covenant; because, so long thou art out of Christ, through whom God conveyed his mercy, grace, and love to sinners. *For all the promises of God in him are yea, and in him, amen.* Indeed his mercy, grace, and love, is very great, but it is treasured up in him, given forth in him, through him. *But God who is rich in mercy, for his great love wherewith he loved us,—that he might shew the exceeding riches of his grace; But which way? In his kindness towards us through Christ Jesus.*

But out of Christ thou shalt find God a just God, a sin-revenging God, a God that will by no means spare the guilty; and be sure that every one that is found out of Jesus Christ will be found guilty in the judgement-day, upon whom the wrath of God shall smoke to their eternal ruin.

Now therefore consider of it, and take the counsel of the apostle in 2 Cor. 13. 5.

Which is, to *examine thyself whether thou art in the faith*, and to prove thy own self, whether thou hast received the Spirit of Christ into thy soul:
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whether thou hast been converted, whether thou hast been born again, and made a new creature; whether thou hast had thy sins washed away in the blood of Christ; whether thou hast been brought from under the old covenant into the new; and do not make a slight examination, for thou hast a precious soul, either to be saved or damned.

And that thou mayest not be deceived, consider, that it is one thing to be convinced, and another to be converted: one thing to be wounded, and another to be killed, and so to be made alive by the faith of Jesus Christ. When men are killed, they are killed to all things they lived to before, both sin and righteousness, as all their old faith, and supposed grace, that they thought they had. Indeed the old covenant will shew thee, that thou art a sinner, and that a great one too; but the old covenant the law, will not shew thee without the help of the Spirit, that thou art without all grace by nature: no, but in the midst of thy troubles, thou will keep thyself from coming to Christ, by persuading thy soul, that thou art come already, and hast some grace already. O therefore be earnest in begging the Spirit, that thy soul may be enlightened, and the wickedness of thy heart discovered, that thou mayest see the miserable state that thou art in, by reason of sin and unbelief, which is the great condemning sin! and so in a sight and sense of thy sad condition, (if God should deal with thee in severity according to thy deservings), do thou cry to God for faith in a crucified Christ, that thou mayst have all thy sins washed away in his own blood, and such a right work of grace wrought in thy soul, that may stand in the judgement-day.

Again, secondly, In the next place, you know I told you, that a man might go a great way in a profession, and have many excellent gifts, so as to do many wondrous works, and yet be but under the law; from hence you may learn, not to judge yourselves to be the children of God, 1 Cor. 1.; because
you

you may have some gifts of knowledge or understanding more than others: no, for thou mayst be the knowingest man in all the country, as to head-knowledge, and yet be but under the law, and so consequently under the curse, notwithstanding that,

Now, seeing it is so, that men may have all this and yet perish, then what will become of those that do no good at all, and have no understanding, neither of their own sadness, nor of Christ's mercy? O sad! Read with understanding, *Is. 27. 11. Therefore he that made them, will have no mercy on them; and he that formed them, will shew them no favour.* See also *2 Thes. 1. 8, 9.*

Now, there is one thing, which for want of, most people do miscarry in a very sad manner; and that is, because they are not able to distinguish between the nature of the law and the gospel. O people, people, your being blinded here, as to the knowledge of this, is one great cause of the ruining of many; as Paul saith, *While Moses is read, or while the law is discovered, the veil is over their hearts,* *2 Cor. 3. 15.*; that is, the veil of ignorance is still upon their hearts; so that they cannot discern neither the nature of the law, nor the nature of the gospel, they being so dark and blind in their minds, as you may see, if you compare it with chap. 4. 3, 4. And truly I am confident, that were you but well examined, I doubt many of you would be found so ignorant, that you would not be able to give a word of right answer concerning either the law or the gospel. Nay, my friends, set the case, one should ask you, what time you spend, what pains you take, to the end you may understand the nature and difference of these two covenants? would you not say, (if you should speak the truth), that you did not so much as regard whether there were two or more? Would you not say, I did not think of covenants, or study the nature of them? I thought, that if I had lived honestly, and did as well as I could, that God would accept of me, and have
mercy

mercy upon me as he had on others. Ah friends! this is the cause of the ruin of thousands; for if they are blinded to this, both the right use of the law, and also of the gospel, is hid from their eyes; and so for certain they will be in danger of perishing most miserably (poor souls that they are) unless God of his mere mercy and love, doth rend the veil from off their hearts, the veil of ignorance; for that is it which doth keep these poor souls in this besotted and blindfolded condition, in which if they die, they may be lamented for, but not helped; they may be pitied, but not preserved from the stroke of God's everlasting vengeance.

In the next place, if you would indeed be delivered from the first into the second covenant, I do admonish you to the observing of these following particulars.

First, Have a care that you do not content yourselves, though you do good works (that is, which in themselves are good) in and with a legal spirit, which are done these ways as follow.

First, If you do any thing commanded in scripture, and in your doing of it, do think that God is well pleased therewith, because you, as you are religious men, do the same. Upon this mistake was Paul himself in danger of being destroyed; for he thought, because he was zealous, and one of the strictest sects for religion, therefore God would have been good unto him, and have accepted his doings, as it is clear; for he counted them his gain, Philip-
pians 3. 4, 5, 6, 7, 8

Now, this is done thus. When a man doth think, that because he thinks he is more sincere, more liberal, with more difficulty, or to the weakening of his estate; I say, if a man, because of this, do think that God accepteth his labour, it is done from an old covenant spirit.

Again, Some men they think, that they shall be heard, because they have prayer in their families, because they can pray long, and speak expressions,
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to express themselves excellently in prayer, that because they have great enlargements in prayer; I say, that therefore to think that God doth delight in their doings, and accept their work, this is from a legal spirit.

Again, some men think, that because their parents have been religious before them, and have been indeed the people of God, they think, if they also do as to the outward observing of that which they learned from their fore-runners, that therefore God doth accept them: but this also is from a wrong spirit; and yet how many are there in England at this day, that think the better of themselves merely upon that account, ay, and think the people of God ought to think so too; not understanding that it is ordinary for an Eli to have an Hophni and a Phinehas both sons of Belial; also a good Samuel to have a perverse offspring; likewise David an Absalom. I say, their being ignorant of, or else negligent in regarding this, they do think, that because they do spring from such and such, as the Jews in their generations did, that therefore they have a privilege with God more than others, when there is no such thing, John 8. 33, 34, 35. Matth. 3. 7, 8, 9; but for certain, if the same faith be not in them which was in their fore-runners, to lay hold of the Christ of God in the same spirit as they did, they must utterly perish, for all their high conceits that they have of themselves.

Secondly, When people come into the presence of God, without having their eye upon the divine majesty, through the flesh and blood of the son of Mary, the Son of God, then also do they come before God, and do whatsoever they do from a legal spirit, an old covenant-spirit. As for instance, you have some people, it is true, they will go to prayer, (in appearance very fervently), and will plead very hard with God, that he would grant them their desires, pleading their want, and the abundance thereof. They will also plead with God his great mercy,

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and also his free promises; but yet they neglecting the aforesaid body, or person of Christ the righteous Lamb of God, to appear before him in. I say, in thus doing, they donot appear before the Lord no otherwise than in an old covenant-spirit; for they go to God only as a merciful creator, and they themselves as his creatures; not as he is their Father in the Son, and they his children by regeneration through the Lord Jesus. Ay, and though they may call God their father, in the notion, (not knowing what they say, only having learned such things by tradition), as the Pharisees did, yet Christ will have his time to say to them, even to their faces, as he did once to the Jews, Your father (for all this your profession) is the devil, to their own grief and everlasting misery, John 8. 44.

The third thing that is to be observed, if we would not be under the law, or do things in a legal spirit, is this: to have a care that we do none of the works of the holy law of God, for life, or acceptance with him; no, nor of the gospel neither. To do the works of the law, to the end we may be accepted of God, or that we may please him, and to have our desires of him, is to do things from a legal or old covenant-spirit; and that is expressly laid down, where it is said, *To him that worketh, is the reward not reckoned of grace, but of debt*; that is, he appears before God through the law, and his obedience to it, Rom. 4. 4, 5. And again, though they be in themselves gospel-ordinances, as baptism, breaking of bread, hearing, praying, meditating, or the like; yet I say, if they be not done in a right spirit, they are thereby used as a hand by the devil, to pull thee under the covenant of works, as in former times he used circumcision, which was no part of the covenant of works, the ten commands, but a seal of the righteousness of faith; yet, I say, they being done in a legal spirit, the soul was thereby brought under the covenant of works, and so most miserably destroyed unawares to itself, and that be-

cause there was not a right understanding of the nature and terms of the said covenant. And so it is now, souls being ignorant of the nature of the old covenant, do even, by their subjecting to several gospel-ordinances, run themselves under the old covenant, and fly off from Christ, even when they think they are a coming closer to him: O miserable! if you would know when or how this was done, whether in one particular or more, I shall shew you as followeth.

1. That man doth bring himself under the covenant of works, by gospel-ordinances, when he cannot be persuaded that God will have mercy upon him, except he do yield obedience to such or such a particular thing commanded in the word. This is the very same spirit that was in the false brethren spoken of, Acts 15.; Gal. the whole epistle; whose judgement was, that unless such and such things were done, *they could not be saved*. As now-a-days we have also some that say, unless your infants be baptized they cannot be saved; and others say, unless you be rightly baptized, you have no ground to be assured that you are believers, or members of churches; which is so far off from being so good as a legal spirit, that it is the spirit of blasphemy; as is evident, because they do reckon that the Spirit, righteousness, and faith of Jesus, and the confession thereof, is not sufficient to declare men to be members of the Lord Jesus: when, on the other side, though they be rank hypocrites, yet if they do yield an outward subjection to this or that, they are counted presently communicable members, which doth clearly discover, that there is not so much honour given to the putting on the righteousness of the Son of God, as their is given to that which a man may do, and yet go to hell within an hour after; nay in the very doing of it, doth shut himself forever from Jesus Christ.

2. Men may do things from a legal or old covenant spirit, when they content themselves with their doing

doing of such and such a thing; as prayers, reading, hearing, baptism, breaking of bread, or the like; I say, when they can content themselves with the thing done, and sit down at ease and content, because the thing is done. As for instance, some men, they being persuaded that such and such a thing is their duty, and that unless they do it, God will not be pleased with them, nor suffer them to be heirs of his kingdom; they from this spirit do rush into, and do the thing, which being done, they are content, as being persuaded, that now they are without doubt in a happy condition, because they have done such things, like unto the Pharisee, who because he had done this and the other thing, said, therefore, in a bragging way, *Lord, I thank thee that I am not as this Publican; for I have done thus and thus*; when, alas! the Lord gives him never a good word for his labour, but rather a reproof.

3. That man doth act from a legal spirit, who maketh the strictness of his walking the ground of his assurance for eternal life. Some men, all the ground they have to believe that they should be saved, it is because they walk not so loose as their neighbours, they are not so bad as others are, and therefore they question not but that they shall do well: now this is a false ground, and a thing that is verily legal, and favours only of some slight and shallow apprehensions of the old covenant; I call them shallow apprehensions, because they are not right and sound, and are such as will do the soul no good, but beguile it, in that the knowledge of the nature of this covenant doth not appear to the soul, only some commanding power it hath on the soul, which the soul endeavouring to give up itself unto, it doth find some peace and content, and especially if it find itself to be pretty willing to yield itself to its commands; and is not this the very ground of thy hoping that God will save thee from the wrath to come? If one should ask thee, What ground thou hast to think thou shalt be saved?

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wouldst thou not say, Truly because I have left my sins, and because I am more inclinable to do good, and to learn, and get more knowledge? I endeavour to walk in church-order, (as they call it), and therefore I hope God hath done a good work for me, and I hope will save my soul. Alas! alas! this is a very trick of the devil, to make souls build the ground of their salvation upon this their strictness, and abstaining from the wickedness of their former lives, and because they desire to be stricter and stricter. Now, if you would know such a man or woman, you shall find them in this frame; namely, when they think their hearts are good, then they think also that Christ will have mercy upon them: but when their corruptions work, then they doubt and scruple, until again they have their hearts more ready to do the things contained in the law and ordinances of the gospel. Again, such men do commonly cheer up their hearts, and encourage themselves still to hope all shall be well, and that because they are not so bad as the rest, but more inclinable

Luke 18. 11. than they; saying, *I am glad I am not as this Publican, but better than he, more righteous than he.*

4. This is a legal and old covenant-spirit, that secretly persuades the soul, that if ever it will be saved by Christ, it must first be fitted for Christ, by its getting of a good heart and good intentions to do this and that for Christ; I say, that the soul when it comes to Christ may not be rejected, or turned off, when in deed and in truth this is the very way for the very soul to turn itself from Jesus Christ, instead of turning to him; for such a soul looks upon Christ rather to be a painted saviour or a cypher, than a very and real Saviour. Friend, if thou canst fit thyself, what need hast thou of Christ? If thou canst get qualifications to carry to Christ, that thou mightest be accepted, thou doest not look to be *accepted in the beloved*. Shall I tell thee, thou art as if a man should say, I will make myself clean, and then I will go to Christ that he may wash

wash me? or, like a man possessed, that will first cast the devils out of himself, and then come to Christ for cure for him. Thou must therefore, if thou wilt so lay hold of Christ, as not to be rejected by him; I say thou must come to him as the basest in the world, more fit to be damned, if thou hadst thy right, than to have the least smile, hope, or comfort, from him: come with the fire of hell in thy conscience; come with thy heart hard, dead, cold, full of wickedness and madness against thy own salvation; come as renouncing all thy tears, prayers, watchings, fastings; come as a blood-red sinner; do not stay from Christ till thou hast a greater sense of thy own misery, nor of the reality of God's mercy; do not stay while thy heart is softer, and thy spirit in a better frame, but go against thy mind, and against the mind of the devil and sin, throw thyself down at the foot of Christ, with a halter about thy neck, and say, Lord Jesus, hear a sinner, a hard-hearted sinner, a sinner that deserveth to be damned, to be cast into hell; and resolve never to return, or to give over crying unto him, till thou do find that he hath washed thy conscience from dead works with his blood virtually, and clothed thee with his own righteousness, and made thee complete in himself; this is the way to come to Christ.

The use for the second doctrine.

Now a few words to the second doctrine, and so I shall draw towards a conclusion: The doctrine doth contain in it very much comfort to thy soul, who art a new covenant-man, or one of those who art under the new covenant.

There is, first, pardon of sin; and, secondly, the manifestation of the same; and, thirdly, a power to cause thee to persevere through faith to the end of thy life.

There is, first, pardon of sin, which is not in the old covenant; for in that there is nothing but commands,

mands, and if not obeyed, condemned. O! but there is pardon of sin, even of all thy sins, against the first and second covenant, under which thou art and that freely upon the account of Jesus Christ the righteous; he having in thy name, nature, and in the room of thy person, fulfilled all the whole law in himself for thee, and freely giveth it unto thee: O! though the law be a ministration of death and condemnation, yet the gospel, under which thou art, is the ministration of life and salvation, 2 Cor. 3. 6.—9. Though they that live and die under the first covenant, God regardeth them not, Heb. 8. 9.; they that are under the second, are as the apple of his eye, Deut. 32. 10.; Psal. 18. 8.; Zech. 2. 8. Though they that are under the first, the law, are called to blackness, and darkness, and tempest, the sound of a trumpet, and a burning mountain, which sight was so terrible, that Moses said, *I exceedingly fear, and quake*, Heb. 12. 18.—22.; yet you are come unto Mount Sion, to the city of the living God, to the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, whose names are written in heaven, and to God the judge of all, and to the spirits of just men made perfect; and to Jesus (to blessed Jesus) the Mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than that of Abel. Heb. 12. 22.—24. even forgiveness of sins; Eph. 1. 7.

2. The covenant that thou art under doth allow of repentance, in case thou chance to slip or fall by sudden temptation, (Rev. 2. 5.); but the law allows of none, (Gal. 3. 10.) The covenant that thou art under, allows thee strength also; but the law is only a sound of words, commanding words, but no power is given by them to fulfil the things commanded, Heb. 12. 19. Thou that art under this second, art made a son; but they that are under that first, are slaves and vagabonds, Gen. 4. 12. Thou that art under this, hast a Mediator that is to stand between
justice

justice and thee, 1 Tim. 2. 5.; but they under the other, their Mediator is turned an accuser, and speaketh most bitter things against their souls, John 5. 45. Again, the way that thou hast into paradise, is a new and living way, mark, a living way, Heb. 10. 20.; but they that are under the old covenant, their way into paradise is a killing and destroying way, Gen. 3. 24. Again, thou hast the righteousness of God to appear before God withal, Phil. 3. 9. But they under the old covenant having nothing but the righteousness of the law, which Paul counts dirt and dung, Phil. 3. 7, 8. Thou hast that which will make thee perfect; but the other will not do so, Heb. 7. 19. *The law makes nothing perfect; but the bringing in of a better hope (which is the Son of God) did, by which we draw nigh to God.*

3. The new covenant promiseth thee a new heart (as I said before), Ezek. 36. 26. but the old covenant promiseth none; and a new spirit; but the old covenant promiseth none. The new covenant conveyeth faith, Gal. 3.; but the old one conveyeth none. Through the new covenant the love of God is conveyed into the heart, Rom. 5.; but through the old covenant there is conveyed none of it savingly through Jesus Christ. The new covenant doth not only give a promise of life but also with that the assurance of life; but the old one giveth none. The old covenant worketh wrath in us, and to us, Rom. 4. 15.; but the new one worketh love, Gal. 5. 6. Thus much for the first use.

Secondly, As all these, and many more privileges do come to thee through or by the new covenant; and that thou mightest not doubt of the certainty of these glorious privileges, God hath so ordered it, that they do all come to thee by way of purchase, being obtained for thee, ready to thy hand, by that one man Jesus, who is the Mediator, or the person that hath principally to do both with God and thy soul, in the things pertaining to this covenant; so that now thou mayst look on all the glorious things

things that are spoken of in the new covenant, and say, all these must be mine; I must have a share in them; Christ hath purchased them for me, and given them to me. Now I need not to say, O! but how shall I come by them? God is holy, I am a sinner; God is just, and I have offended. No, but thou mayst say, Though I am vile and deserve nothing, yet Christ is holy, and he deserveth all things; tho' I have so provoked God by breaking his law, that he could not in justice look upon me; yet Christ hath so gloriously paid the debt, that now God can say, Welcome, soul, I will give thee grace, I will give thee glory, thou shalt lie in my bosom, and go no more out; my Son hath pleased me, he hath satisfied the loud cries of the law and justice, that called for speedy vengeance on thee. He hath fulfilled the whole law, he hath brought in everlasting righteousness, he hath overcome the devil, he hath washed away thy sins with his most precious blood, he hath destroyed the power of death, and triumphs over all the enemies. This he did in his own person, as a common Jesus, for all persons, in their stead, even for so many as shall come in to him; for his victory I give to them, his righteousness I give to them, his merits I bestow on them, and look upon them holy, harmless, undefiled, and for ever comely in my eye, through the victory of the captain of their salvation.

And that thou mayst in deed and in truth, not only hear and read this glorious doctrine, but be found one that hath the life of it in thy heart, thou must be much in studying of the two covenants; the nature of the one, and the nature of the other, and the conditions of them that are under them both. Also thou must be well grounded in the manner of the victory and merits of Christ, how they are made thine. And here thou must, in the first place, believe, that the babe that was born of Mary lay in a manger at Bethlehem, in the time of Cæsar Augustus; that he, that babe, that child was the

very Christ. Secondly, Thou must believe, that in the days of Tiberius Cæsar, when Herod was Tetrarch of Galilee, and Pontius Pilate governor of Judea, that in those days he was crucified, or hanged on a tree between two thieves, which by computation, or according to the best account, is above sixteen hundred years since. Thirdly, Thou must also believe, that when he did hang upon that cross of wood on Mount Calvary, that then he did die there for the sins of those that did die before he was crucified, also for their sins that were alive at the time of his crucifying, and also, that he did by that one death give satisfaction to God for all those that shall be born, and believe in him after his death, even unto the world's end. I say, this thou must believe upon pain of eternal damnation, that by that one death, that when he did die, he did put an end to the curse of the law and sin; and at that time by his death on the cross, and by his resurrection out of Joseph's sepulchre, he did bring in a sufficient righteousness to clothe thee withal completely. *For by one offering he hath for ever perfected them that are sanctified, not that he should often offer himself; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put (out do) away sin by the sacrifice of himself; namely, when he hanged on the cross; for it is by the offering up of the body of (this blessed) Jesus Christ once for all. Indeed, other priests may offer oftentimes sacrifices and offerings which can never take away sins: but this man (this Jesus, this anointed and appointed sacrifice), when he had offered one sacrifice for sins, for ever sat down on the right-hand of God.*

But because thou, in thy pursuit after the faith of the gospel, wilt be sure to meet with devils, heretics, particular corruptions, as unbelief, ignorance, the spirit-workings, animated on by suggestions, false conclusions, with damnable doctrines. I shall therefore briefly, besides what hath been already said,

X x x

speake

Speak a word or two more before I leave thee, of further advice, especially concerning these two things :

1. How thou art to conceive of the Saviour.
2. How thou art to make application of him.

1st. For the Saviour, thou must look upon him to be very God, and very man; not man only, not God only, but God and man in one person, both natures joined together, for the putting of him in a capacity to be a suitable Saviour: suitable, I say, to answer both sides and parties, with whom he hath to do in the office of his mediators^{hip}, and being of a Saviour.

2^{dly}, Thou must not only do this, but thou must also consider and believe, that even what was done by Jesus Christ, it was not done by one nature without the other; but thou must consider that both natures, both the Godhead and the manhood, did gloriously concur and join together in the undertaking of the salvation of our bodies and souls; not that the Godhead undertook any thing without the manhood, neither did the manhood do any thing without the virtue and union of the Godhead; and thou must of necessity do this, otherwise thou canst not find any sound ground and footing for thy soul to rest upon.

For if thou look upon any of these asunder, that is to say, the Godhead without the manhood, or the manhood without the Godhead, thou wilt conclude that what was done by the Godhead, was not done for man, being done without the manhood; or else, that that which was done with the manhood, could not answer divine justice, in not doing what it did by the virtue, and in union with the Godhead; for it was the Godhead that gave virtue and value to the suffering of the manhood, and the manhood, being joined therewith, that giveth us an interest into the heavenly glory and comforts of the Godhead.

What ground can a man have to believe that Christ is his Saviour, if he do not believe that he suffered

suffered for sin in his nature? And what ground also can a man have, to think that God the Father is satisfied, being infinite, if he believe not also, that he who gave the satisfaction, was equal to him who was offended?

Therefore, beloved, when you read of the offering of the body of the son of man for our sins, then consider that he did it in union with, and by the help of the eternal Godhead. *How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works, &c.*

And when thou readest of the glorious works and splendor of the Godhead in Christ, then consider that all that was done by the Godhead, it was done as it had union and communion with the manhood; and then thou shalt see that the devil is overcome by God-man, sin, death, hell, the grave, and all overcome by Jesus, God-man; and then thou shalt find them overcome indeed. They must needs be overcome, when God doth overcome them; and we have good ground to hope the victory is ours, when in our nature they are overcome.

2. The second thing is, How to apply, or make application of this Christ to the soul. And for this there is to be considered the following particulars:

1st, That when Jesus Christ did thus appear, being born of Mary, he was looked upon by the Father, as if the sin of the whole world was upon him; nay, further, God did look upon him, and account him the sin of man. *He hath made him to be sin for us.* 2 Cor. 5. 21.; that is, God made his Son Jesus Christ our sin, or reckoned him to be, not only a sinner, but the very bulk of sin in the whole world, and condemned him so severely as if he had been nothing but sin. *For what the law could not do, in that it was weak through the flesh, God sent forth his Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh;* that is, for our sins, condemned his Son Jesus Christ: as if he had in deed and

in truth been our very sin, and yet altogether without sin, 2 Cor. 5. 21.; Rom. 8. 3. Therefore, as to the taking away of thy curse, thou must reckon him to be made sin for thee. And as to his being thy justification, thou must reckon him to be thy righteousness: for, saith the scripture, *He (that is God) hath made him to be sin for us, though he knew no sin, that we might be made the righteousness of God in him.*

2dly, Consider for whose sakes all this glorious design of the Father and the Son was brought to pass, and that you shall find to be for man, for sinful man, 2 Cor. 8. 9.

3dly, The terms on which it is made ours: and that you will find to be a free gift, merely arising from the tender-heartedness of God. *You are justified freely by his grace through the redemption that is in Christ, whom God hath set forth to be a propitiation through faith in his blood, &c.*

4thly, How men are to reckon it theirs, and that is upon the same terms which God doth offer it, which is freely, as they are worthless and undeserving creatures, as they are without all good, and also unable to do any good. This, I say, is the right way of applying the merits of Christ to thy soul, for they are freely given to thee, a poor sinner, not for any thing that is in thee. or done by thee, but freely as thou art a sinner, and so standest in absolute need thereof.

And, Christian, thou art not in this thing to follow thy sense and feeling, but the very word of God. The thing that doth do the people of God the greatest injury, it is their too little hearkening to what the gospel saith, and their too much giving credit to what the law, sin, the devil, and conscience saith; and upon this very ground to conclude, that because there is the certainty of guilt upon the soul, therefore there is also for certain, by sin, damnation to be brought upon the soul. This is now to set the word of God aside, and to give credit to

what

what is formed by the contrary; But thou must give more credit to one syllable of the written word of the gospel, than thou must give to all the saints and angels in heaven and earth; much more than to the devil and thy own guilty conscience.

Let me give you a parable. There was a certain man that had committed treason against his king; but for as much as the king had compassion upon him, he sent him, by the hand of a faithful messenger, a pardon under his own hand and seal: but in the country where this poor man dwelt there were also many that sought to trouble him, by often putting of him in mind of his treason, and the law that was to be executed on the offender. Now, which way should this man so honour his king, but as believing his hand-writing, which was the pardon? certainly he would honour him more by so doing, than to regard all the clamours of his enemies continually against him.

Just thus it is here; thou having committed treason against the King of heaven, he, through compassion for Christ's sake, hath sent thee a pardon: but the devil, the law, and thy conscience, do continually seek to disturb thee, by bringing thy sins afresh into thy remembrance. But now, wouldst thou honour thy King? Why then, *He that believeth the record that God hath given of his Son, hath set to his seal that God is true. And this is the record that God hath given to us eternal life, and this life is in his Son.* And therefore, my brethren, seeing God our Father hath sent us damnable traitors a pardon from heaven, (even all the promises of the gospel), and also hath sealed to the certainty of it with the heart-blood of his dear Son, let us not be daunted, though our enemies with terrible voices do bring our former life never so often into our remembrance.

Obj. But, saith the soul, How if after I have received a pardon, I should commit treason again? What should I do then?

Ans. Set the case thou hast committed abundance of
of

of treason, he hath by him abundance of pardons, *Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.*

Sometimes I myself have been in such a strait, that I have been (almost) driven to my wits ends with the sight and sense of the greatness of my sins: but calling to mind that God was God in his mercy, pity, and love, as well as in his holiness, justice, &c.; and again, considering the ability of the satisfaction that was given to holiness and justice, to the end there might be way made for sinners to lay hold of this mercy: I say, I considering this, when tempted to doubt and despair, I have answered in this manner.

Lord, here is one of the greatest sinners that ever the ground bare! a sinner against the law, and a sinner against the gospel. I have sinned against light, and I have sinned against mercy; and now, Lord, the guilt of them breakes my heart: The devil also, he would have me despair, telling of me that thou art so far from hearing my prayers in this my distress, that I cannot anger thee worse than to call upon thee; for, saith he, thou art resolved for ever to damn, and not to grant me the least of thy favour; yet, Lord, I would fain have forgiveness: and thy word, though much may be inferred from it against me, yet it saith, *If I come unto thee thou wilt in no wise cast me out.* Lord, shall I honour thee most by believing thou canst pardon my sins, or by believing thou canst not? Shall I honour thee most by believing thou wilt pardon my sins, or by believing thou wilt not? Shall I honour the blood of thy Son also by despairing that the virtue thereof is not sufficient, or by believing that it is sufficient, to purge me from all my blood-red and crimson sins? Surely thou that couldst find so much mercy as to pardon Manasseh, Mary Magdalene, the three thousand murderers, persecuting Paul, murderous and adul-

terous

terous David, and blaspheming Peter; thou that offeredst mercy to Simon Magus, a witch, and didst receive the astrologers and conjurers in the 19th of Acts, thou hast mercy enough for one poor sinner. Lord, set the case my sins were bigger than all these and I less deserved mercy than any of these, yet thou hast said in thy word, *that he that cometh to thee, thou wilt in no wise cast out.* And God hath given comfort to my soul, even to such a sinner as I am. And I tell you, there is no way so to honour God and to beat out the devil, as to stick to the truth of God's word, and the merits of Christ's blood by believing. *When Abraham believed, (even against Rom. 4: hope and reason), he gave glory to God. And this is our victory, even our faith. Believe, and all things are possible to you. He that believeth shall be saved. 1 John He that believeth on the Son hath everlasting life, 5. 4. and shall never perish, neither shall any man pluck him out of Christ's Father's hands.*

And if thou dost indeed believe this, thou wilt not only confess him as the Quakers do; that is, that he was born at Bethlehem of Mary, suffered on Mount Calvary under Pontius Pilate, was dead and buried, rose again, and ascended, &c.; for all this they confess, and in the midst of their confession they do verily deny that his death on that Mount Calvary did give satisfaction to God for the sins of the world, and that his resurrection out of Joseph's sepulchre is the cause of our justification in the sight of God, angels, and devils: But, I say, if thou dost believe these things indeed, thou dost believe that then, so long ago, even before thou wast born, he did bear thy sins in his own body, which then was hanged on the tree, (and never before nor since), that thy old man was then crucified with him, namely, in the same body then crucified, (see 1 Pet. 2, 24. and Rom. 6. 6.). This is nonsense to them that believe not; but if thou do indeed believe, thou seest it so plain, and yet such a mystery, that it makes thee wonder.

But,

But, in the *third* place, This glorious doctrine of the new covenant, and the Mediator thereof, will serve for the comforting, and the maintaining of the comfort of the children of the new covenant this way also; that is, that he did not only die and rise again, but that he did ascend in his own person into heaven to take possession thereof for me, to prepare a place there for me, standeth there in the second part of his suretyship to bring me safe in my coming thither, and to present me in a glorious manner, *without spot or wrinkle, or any such thing*: That he is there exercising of his priestly office for me, pleading the perfection of his own righteousness for me, and the virtue of his blood for me. That he is there ready to answer the accusations of the law, devil and sin for me. Here thou mayest through faith look the very devil in the face, and rejoice, saying, O Satan! I have a precious Jesus, a soul comforting Jesus, a sin-pardoning Jesus. Here thou mayest hear the biggest thunder-crack that the law can give, and yet not be daunted. Here thou mayest say, O law! thou mayest roar against sin, but thou canst not reach me; thou mayest curse and condemn, but not my soul; for I have a righteous Jesus, a holy Jesus, a soul-saving Jesus: and he hath delivered me from thy threats, from thy curses, from thy condemnations; I am out of thy reach, and out of thy bounds; I am brought into another covenant, under better promises of life and salvation, free promises to comfort me without my merit, even through the blood of Jesus the satisfaction given to God for me by him; therefore, though thou layst my sins to my charge, and sayst thou wilt prove me guilty, yet so long as Christ is above ground, and hath brought in everlasting righteousness, and given that to me, I shall not fear thy threats, thy charges, thy soul-scaring denunciations: My Christ is all, hath done all, and will deliver me from all that thou, and whatsoever else can bring an accusation against me. Thus also thou mayest say, when death assaulteth thee,

death

death! where is thy sting? Thou mayest bite indeed, but thou canst not devour: I have comfort by and through the one man Jesus; Jesus Christ, he hath taken thee captive, and taken away thy strength he hath pierced thy heart, and let out all thy soul destroying poison; therefore, though I see thee, I am not afraid of thee; though I feel thee, I am not daunted; for thou hast lost thy sting in the side of the Lord Jesus: through him I overcome thee, and set foot upon thee. Also, O Satan! though I hear thee grumble, and make a hellish noise, and though thou threaten me very highly, yet my soul shall triumph over thee, so long as Christ is alive, and can be heard in heaven; so long as he hath broken thy head, and won the field of thee; so long as thou art in prison, and canst not have thy desire. I therefore, when I hear thy voice, do pitch my thoughts on Christ my Saviour, and do hearken what he will say, for he will speak comfort: he saith he hath got the victory, and doth give to me the crown, and causeth me to triumph through his most glorious conquest.

Nay, my brethren, the saints under the Levitical law, who had not the new covenant sealed, or confirmed any further than by promise that it should be; I say, they, when they thought of the glorious privileges that God had promised should come, though at that time they were not come, but seen afar off, how confidently they were persuaded of them, and embraced them, and were so fully satisfied as touching the certainty of them, that they did not stick at the parting with all for the enjoying of them! Heb. 11. How many times doth David in the psalms admire, triumph, and persuade others to do so also, through the faith that he had in the thing that was to be done! Also Job, in what faith doth he say he should see his Redeemer, though he had not then shed one drop of blood for him; yet because he had promised so to do; and this was signified by the blood of bulls and goats! Also Samuel, Isaiah, Jeremiah,

remiah, Zechariah, &c. how gloriously in confidence did they speak of Christ and his death, blood, conquest, and everlasting priesthood, even before he did manifest himself in the flesh which he took of the virgin! We that have lived since Christ, have more ground to hope than they under the old covenant had, (though they had the word of the just God for the ground of their faith.) Mark, they had only the promises, that he should and would come; but we have the assured fulfilling of those promises, because he is come: they were told that he should spill his blood: but we do see he hath spilt his blood: they ventured all upon his standing surety for them; but we see he hath fulfilled, and that faithfully too, the office of his suretiship, in that, according to the engagement, he hath redeemed us poor sinners: they ventured on the new covenant, though not actually sealed, only *because they judged him faithful that had promised*, but we have the covenant sealed, all things are completely done, even as sure as the heart-blood of a crucified Jesus can make it.

Heb. 11.
21.

There is as great a difference between their dispensation, and ours for comfort, even as much as there is between the making of a bond with a promise to seal it, and the sealing of the same. It was made indeed in their time; but it was not sealed until the time the blood was shed on Mount Calvary; and that we might have our faith mount up with wings like an eagle, he sheweth us what encouragement and ground of faith we have to conclude we shall be everlastingly delivered; saying, *For where a testament (or covenant) is, there must of necessity be the death of the testator; for a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth; whereupon neither the first testament was dedicated without blood. As Christ's blood was the confirmation of the new covenant, yet it was not sealed in Abraham, Isaac or Jacob's days, to confirm the covenant that God did tell them of,*

Heb. 6.
16, 17,
18.

and

and yet they believed; therefore we ought to give the more earnest heed to (believe) the things that we have heard, and not in any wise to let them be questioned; and the rather, because you see the testament is not only now made, but confirmed; not only spoken of and promised, but verily sealed by the death and blood of Jesus, who is the testator thereof.

My brethren, I would not have you ignorant of this one thing, that though the Jews had the promise of a sacrifice, of an everlasting high-priest that should deliver them, yet they had but the promise; for Christ was not sacrificed, and was not then come an high-priest of good things to come: only the type, the shadow, the figure, the ceremonies they had, together with Christ's engaging as surety to bring all things to pass that were promised should come, and upon that account received and saved.

It was with them and their dispensation as this similitude gives you to understand: Set the case, that there be two men who make a covenant, that the one should give the other ten thousand sheep, on condition the other give him two thousand pounds: but forasmuch as the money is not to be paid down presently, therefore if he that buyeth the sheep will have any of them before the day of payment, the creditor requesteth a surety, and upon the engagement of the surety, there is part of the sheep given to the debtor, even before the day of payment, but the other at and after: So it is here, Christ covenanted with his Father for his sheep, (*I lay down my life for my sheep*, saith he), but the money was not to be paid down so soon as the bargain was made, (as I have already said), yet some of the sheep were saved, even before the money was paid, and that because of the suretishp of Christ, as it is written, *Being justified (or saved) freely by Rom. 3. his grace, through the redemption (or purchase) of 24, 25, Jesus Christ, whom God hath set forth to be a pro-26. pitiation, through faith in his blood, to declare him-*

self righteous, in his forgiving the sins that are past, (or the sinners who died in the faith, before Christ was crucified), through God's forbearing till the payment was paid; to declare, I say, at this time his righteousness, that he might be just; and the justifier of him that believeth in Jesus.

The end of my speaking of this is, to shew you, that it is not wisdom now to doubt whether God will save you or no, but to believe, because all things are finished as to our justification: The covenant not only made, but also sealed; the debt paid, the prison-doors flung off of the hooks, with a proclamation from heaven of deliverance to the prisoners of hope; saying, *Return to the strong hold, ye prisoners of hope; even to-day do I declare, (saith God), that I will render unto thee double.* And, saith Christ, when he was come, *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel; (that is, good tidings to the poor, that their sins should be pardoned, that their souls shall be saved).* *He hath sent me to bind up the broken-hearted, to preach deliverance to the captives, and recovering of the sight of the blind, to set at liberty them that are bruised, and to comfort them that mourn, to preach the acceptable year of the Lord.*

Luke 4. 18, 19. Therefore here, soul, that thou mayest come to Jesus Christ, for any thing thou wantest, as to a common treasure-house, being the principal man for the distributing of the things made mention of in the new covenant, he having them all in his own custody by right of purchase; for he hath bought them all, paid for them all. Dost thou want faith? Then come for it to the man Christ Jesus, Heb. 12. 2. Dost thou want the Spirit? Then ask it of Jesus. Dost thou want wisdom? dost thou want grace of any sort? dost thou want a new heart? dost thou want strength against thy lusts, against the devil's temptations? dost thou want strength to carry thee through affliction of body, and affliction of spirit, through persecutions? wouldst thou willingly hold

hold-out, stand to the last, and be more than a conqueror. Then be sure thou meditate enough on the merits of the blood of Jesus, how he hath undertaken for thee, that he hath done the work of thy salvation in thy room, that he is filled of God on purpose to fill thee, and is willing to communicate whatsoever is in him, or about him, to thee. Consider this, I say, and triumph in it.

Again, This may inform us of the safe state of the saints, as touching their perseverance that they shall stand, though hell rages, though the devil roareth, and all the world endeavoureth the ruin of the saints of God, though some, through ignorance of the virtue of the offering of the body of Jesus Christ, do say, a man may be a child of God to-day, and a child of the devil to-morrow, which is gross ignorance; for what? is the blood of Christ, the death, the resurrection of Christ, of no more virtue than to bring us in for an uncertain salvation? or must the effectualness of Christ's merits, as touching our perseverance, be helped on by the doings of man? Surely they that are predestinated, are also justified; and they that are justified, they shall be glorified, Rom. 8. 30. Saints, do not doubt of the salvation of your souls, unless you do intend to undervalue Christ's blood; and do not think, but that he that hath begun the good work of his grace in you, will perfect it, to the second coming of our Lord Jesus, Phil. 1. 6. Should not we, as well as Paul, say, I am persuaded that nothing should separate us from the love of God which is in Christ Jesus, Rom. 8. O let the saints know, that unless the devil can pluck Christ out of heaven, he cannot pull a true believer out of Christ. When I say a true believer, I do mean such a one as hath the faith of the operation of God in his soul.

Lastly, Is there such mercy as this, such privileges as these! Is there so much ground of comfort, and so much cause to be glad? Is there so much store in Christ, and such a ready heart in him to give it to me?

me? Hath his bleeding wounds so much in them, as that the fruits thereof should be the salvation of my soul, of my sinful soul, as to save me, sinful me, rebellious me, desperate me? What then? Shall not I now be holy! Shall not I now study, strive, and lay out myself for him that hath laid out himself soul and body for me? Shall I now love ever a lust or sin? Shall I now be ashamed of the cause, ways, people, or saints of Jesus Christ? Shall I not now yield my members as instruments of righteousness, seeing my end is everlasting life? Rom. 6. Shall Christ think nothing too dear for me? And shall I count any thing too dear for him? Shall I grieve him with my foolish carriage? Shall I slight his counsel by following of my own will? Thus therefore the doctrine of the new covenant doth call for holiness, engage to holiness, and maketh the children of that covenant to take pleasure therein. Let no man, therefore, conclude on this, that the doctrine of the gospel is a licentious doctrine: but if they do, it is because they are fools, and such as have not tasted of the virtue of the blood of Jesus Christ; neither did they ever feel the nature and sway that the love of Christ hath in the hearts of his. And thus also you may see, that the doctrine of the gospel is of great advantage to the people of God, that are already come in, or to them that shall at the consideration hereof, be willing to come in, to partake of the glorious benefits of this glorious covenant. But, saith the poor soul,

Objection. Alas, I doubt this is too good for me.

Inquiry. Why so, I pray you?

Obj. Alas! because I am a sinner.

Reply. Why, all this is bestowed upon none but sinners, as it is written. *While we were ungodly, Christ died for us*, Rom. 5. 6, 8. *He came into the world to save sinners*, 1 Tim. 1. 14, 15.

Obj. O! but I am one of the chief of sinners.

Rep. Why, this is for the chief of sinners, (1 Tim. 1. 14. 15.); *Christ Jesus came into the world*

world to save sinners, of whom I am chief, saith Paul.

Obj. O! but my sins are so big, that I cannot conceive how I should have mercy.

Rep. Why, soul, Didst thou ever kill any body? Didst thou ever burn any of thy children in the fire to idols? Hast thou been a witch? Didst thou ever use enchantments and conjuration? Didst thou ever curse and swear, and deny Christ? And yet if thou hast, there are yet hopes of pardon; yea, such sinners as these have been pardoned, as appears by these and the like scriptures, 2 Chron. 33. 1.—10. compared with the 12, 13. Again, Acts 19. 19, 20.; and 8. 22. compared with verse 9.; Matth. 26. 74, 75.

Obj. But though I have not sinned in such kind of sins, yet it may be I have sinned as bad.

Ans. That cannot likely be; yet though thou hast, still there is ground of mercy for thee, forasmuch as thou art under the promise; John 6. 37.

Obj. Alas! man, I am afraid that I have sinned the unpardonable sin; and therefore there is no hope for me.

Ans. Dost thou know what the unpardonable sin (the sin against the Holy Ghost) is? and when it is committed?

Rep. It is a sin against light.

Ans. That is true; yet every sin against light is not the sin against the Holy Ghost.

Rep. Say you so?

Ans. Yea, and I prove it thus: If every sin against light had been the sin that is unpardonable, then had David and Peter, and others, sinned that sin: but though they did sin against light, yet they did not sin that sin; therefore every sin against light is not the sin against the Holy Ghost, the unpardonable sin.

Obj. But the scripture saith, *If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgement, and fiery indignation, which shall devour the adversaries.*

Ans.

Ans. Do you know what that wilful sin is?

Rep. Why, What is it? Is it not for a man to sin willingly after enlightening?

Ans. 1. Yes; yet doubtless every willing sin is not that; for then David had sinned it, when he lay with Bathsheba; and Jonah, when he fled from the presence of the Lord; and Solomon also, when he had so many concubines.

Ans. 2. But that sin is a sin that is of another nature; which is this: For a man after he hath made some profession of salvation, to come alone by the blood of Jesus, together with some light and power of the same upon his spirit; I say, for him after this knowingly, wilfully, and despitefully, to trample upon the blood of Christ shed on the cross, and to count it an unholy thing, or no better than the blood of another man; and rather to venture his soul any other way, than to be saved by this precious blood. And this must be done, I say, after some light, (Heb. 6. 4. 5.) *despitefully*; (Heb. 10. 29.) *knowingly*; (2 Pet. 2. 21.) *and wilfully*, (Heb. 10. 26. compared with ver. 29.); and that not in a hurry and sudden fit, as Peter's was; but with some time before-hand to pause upon it first with Judas, and also with a continued resolution never to turn or be converted again; *for it is impossible to renew such again to repentance*, they are so resolved, and so desperate, Heb. 6.

Quest. And how sayest thou now? Didst thou ever, after thou hast received some blessed light from Christ, wilfully, despitefully, and knowingly, stamp or trample the blood of the man Christ Jesus under thy feet? and art thou for ever resolved so to do?

Ans. O no, I would not do that wilfully, despitefully, and knowingly, not for all the world.

Inq. But yet I must tell you, now you put me in mind of it, surely sometimes I have most horrible blasphemous thoughts in me against God, Christ, and the Spirit: may not these be that sin too?

Ans.

Ans. Dost thou delight in them? are they such things as thou takest pleasure in?

Reply. O no, neither would I do it for a thousand worlds, O, methinks they make me tremble to think of them: But how, and if I should delight in them before I am aware?

Ans. Beg of God for strength against them; and if at any time thou findest thy wicked heart to give way in the least thereto, (for this is likely enough); and though thou find it may on a sudden give way to that hell-bred wickedness that is in it; yet do not despair, for as much as Christ hath said, *All manner* *Matth.*

of sins and blasphemies shall be forgiven to the sons 12. 32. *of men. And whosoever shall speak a word against the Son of man, (that is Christ), as he may do with Peter, through temptation, yet upon repentance, it shall be forgiven him.*

Obj. But I thought it might have been committed all on a sudden, either by some blasphemous thought, or else by committing some other horrible sin.

Ans. For certain this sin, and the commission of it, doth lie in a knowing, wilful, malicious, or spiteful, together with a final trampling the blood of the sweet Jesus under foot; Heb. 10.

Obj. But it seems to be rather a resisting of the Spirit, and motions thereof, than this which you say: For, first, its proper title is *the sin against the Holy Ghost*; and again, *They have done despite unto the Spirit of grace*: So that it rather seems to be, I say, that a resisting of the Spirit, and the movings thereof, is that sin.

Ans. 1. For certain the sin is committed by them that do as before I have said, that is, by a final knowing, wilful, malicious trampling under foot the blood of Christ, which was shed on Mount Calvary, when Jesus was there crucified: And though it be called *the sin against the Spirit*, yet (as I said before) every sin against the Spirit is not that; for if it was, then every sin against the light and convictions of the Spi-

rit would be unpardonable; But that it is an evident untruth, for these reasons: 1. Because there be those who have sinned against the movings of the Spirit, and that knowingly too, and yet did not commit that; as Jonah, who, when God had expressly by his Spirit bid him go to Nineveh, he runs thereupon quite another way. 2. Because the very people that have sinned against the movings of the Spirit, are yet, if they do return, received to mercy. Witness also Jonah, who, though he had sinned against the movings of the Spirit of the Lord, in doing contrary thereto, *yet when he called (as he saith) to the Lord (out of the belly of hell), the Lord heard him, and gave him deliverance, and set him again about his work.* (Read the whole story of that prophet).

Ans. 2. But, secondly, I shall shew you, that it must needs be wilfully, knowingly, and a malicious rejecting of the man Christ Jesus as a Saviour; that is, counting his blood, his righteousness, his intercession, in his own person, (for he that rejects one, rejects all), to be of no value as to salvation. I say, this I shall shew you is the unpardonable sin; and then afterwards in brief shew you why it is called the sin against the Holy Ghost.

1. That man that doth reject, as aforesaid, the blood, death, righteousness, resurrection, ascension, and intercession, of the man Christ, doth reject that sacrifice, that blood, that righteousness, that victory, that rest, that God alone hath appointed for salvation, (John 1. 29.), *Behold the Lamb (or sacrifice) of God. We have redemption through his blood.* (Eph. 1. 7). *That I may be found in him,* (to wit), in Christ's righteousness, with Christ's own personal obedience to his Father's will, Phil. 3. 7, 8, 9, 10. By his resurrection comes justification, Rom. 4. 25. His intercession, now in his own person in the heavens, now absent from his saints, is the cause of the saints perseverance, 2 Cor. 6. 7, 8.; also Rom. 3. 33, 34, 35, 36. &c.

2. They

2. They that reject this sacrifice, and the merits of this Christ, which he by himself hath brought in for sinners, have rejected him through whom alone all the promises of the New Testament, together with all the mercy discovered thereby, doth come unto poor creatures: *For all the promises in him are yea, and in him amen, unto the glory of God,* 2 Cor. 1. 20. And all spiritual blessings are made over to us through him, Eph. 1. 3, 4.; that is, through and in this man (which is Christ) we have all our Spiritual, heavenly, and eternal mercies.

3. He that doth knowingly, wilfully, and despitefully reject this man for salvation, doth sin the unpardonable sin: because there is never another sacrifice to be offered, Heb. 10. 26. *There is no more offering for sin, there remaineth no more sacrifice for sin,* Heb. 10. 18. (namely, than the offering of the body of Jesus Christ, a sacrifice once for all, Heb. 10. 10. and 14. compared with ver. 18. and 26.). No, but they that shall, after light and clear conviction, reject the first offering of his body for salvation, do crucify him the second time, which irrecoverably merits their own damnation: For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame; if they fall away to renew them again unto repentance; and why so? seeing, saith the apostle, they do crucify to themselves the Son of God afresh, and do put him to an open shame: O then? how miserably hath the devil deceived some, in that he hath got them to reject the merits of the first offering of the body of Christ, (which was for salvation), and got them to trust in a fresh crucifying of Christ, which unavoidably brings their speedy damnation!

Z z z z

4. They

4. They that do reject this man as aforesaid, do sin the unpardonable sin; because in rejecting him, they do make way for the justice of God to break out upon them, and to handle them as it shall find them: which will be, in the first place, sinners against the first covenant, which is the soul-damning covenant; and also despising of (even the life, and glory, and consolations, pardon, grace and love, that is discovered in) the second covenant, for as much as they reject the mediator and priest of the same, which is the man Jesus. And the man that doth so, I would fain see how his sins should be pardoned, and his soul saved, seeing the means (which is the Son of man, the Son of Mary, and his merits) is rejected. For, saith he, *If you believe not that I am he, you shall, mark, you shall: do what you can, you shall; appear where you can, you shall; follow Moses's law, or any holiness whatsoever, you shall die in your sins*, John 8. 24. So that, I say, the sin that is called *the unpardonable sin*, is a knowing, wilful, and despiteful rejecting of the sacrificing of the Son of man the first time for sin.

And now to shew you why it is called *the sin against the Holy Ghost*, as in these scriptures, Matth. 12. Heb. 10 Mark 3.

1. Because they sin against the manifest light of the Spirit, as I said before, it is a sin against the light of the Spirit: that is, they have been formerly enlightened into the nature of the gospel, and the merits of the man Christ, and his blood, righteousness, intercession, &c.; and also professed and confessed the same, with some life and comfort in and through the profession of him; yet now, against all that light, maliciously, and with despite to all their former profession, turn their backs, and trample upon the same.

2. It is called *the sin against the Holy Ghost*, because such a person doth (as I may say) lay violent hands on it; one that sets himself in opposition to, and is resolved to resist all the motions that come in from

from the spirit to persuade the contrary. For I do verily believe, that men, in this very rejecting of the Son of God, after some knowledge of him, especially at their first resisting and refusing of him, they have certain motions of the Spirit of God to dissuade them from so great a soul-damning act. But they being filled with an overpowering measure of the Spirit of the devil, do despite unto these convictions and motions, by studying and contriving how they may answer them, and get from under the convincing nature of them; and therefore it is called, *a doing despite unto the Spirit of grace*, Heb. 10. 29. And so,

3. In that they do reject the beseechings of the Spirit, and all its gentle intreatings of the soul, to tarry still in the same doctrine.

4. In that they do reject the very testimony of the prophets and apostles, with Christ himself: I say, their testimony through the Spirit, of the power, virtue, sufficiency, and prevalency of the blood, sacrifice, death, resurrection, ascension, and intercession of the man Christ Jesus, of which the scriptures are full, both in the Old and New Testament, as the apostle saith, *For all the prophets from Samuel, with them that follow after, have shewed of these days*; that is, in which Christ should be a sacrifice for sin, Acts 3. 24. compared with ver. 6. 13. 14. 15. 18. 26. Again saith he, *He therefore that despiseth, despiseth not man, but God: who hath also given unto us his holy Spirit*, 1. Thes. 4. 8.: that is, he rejecteth or despiseth the very testimony of the Spirit.

5. It is called *the sin against the Holy Ghost*, because he that doth reject and disown the doctrine of salvation by the man Christ Jesus, though believing in him, doth despise, resist and reject, the wisdom of the Spirit; for the wisdom of God's Spirit did never more appear, than in its finding out a way for sinners to be reconciled to God, by the death of this man; and therefore Christ, as he is a sacrifice, is called *the wisdom*

wisdom of God. And again, when it doth reveal the Lord Jesus, it is called, *the Spirit of wisdom and revelation in the knowledge of him*, Eph. 1. 17.

Object. But (some may say) the slighting or rejecting of the Son of man, Jesus of Nazareth, the Son of Mary, cannot be the sin that is unpardonable, as is clear from that scripture in the 12th of Matthew, where he himself saith, *He that shall speak a word against the Son of man, it shall be forgiven him: But he that shall sin against the Holy Ghost, it shall not be forgiven him, neither in this world, nor the world to come*, ver. 32. Now by this it is clear, that the sin that is unpardonable is one thing, and the sin against the Son of man another; that sin that is against the son of man is pardonable, but if that was the sin against the Holy Ghost, it would not be pardonable; therefore the sin against the Son of man is not the sin against the Holy Ghost, the unpardonable sin.

Ans. First, I do know full well that there are several persons that have been pardoned, yet have sinned against the Son of man; and that have for a time rejected him, as Paul, 1. Tim. 1. 13, 14. Also the Jews, Acts 2. 36, 37. But there was an ignorant rejecting of him without the enlightening, and taste, and feeling of the power of the things of God, made mention of in the 6th of the Hebrews, the 3d, 4th, 5th, 6th, verses.

Secondly, There is, and hath been, a higher manner of sinning against the Son of man; which also hath been, and is still pardonable; as in the case of Peter, who in a violent temptation, in a mighty hurry, upon a sudden denied him, and that after the revelation of the Spirit of God from heaven to him, that he (Jesus) was the Son of God, Matth. 16. 16, 17, 18. This also is pardonable, if there be a coming up again to repentance: (O rich grace! O wonderful grace! that God should be so full of love to his poor creatures, that though they do sin against the Son of God, either through ignorance,

rance,

rance, or some sudden violent charge breaking loose from hell upon them); but yet take it for certain, that if a man so slight and reject the Son of God, and the Spirit, in that manner I have before hinted, that is, for a man, after some great measure of the enlightening by the Spirit of God, and some profession of Jesus Christ to be the Saviour, and his blood that was shed on the mount without the gates of Jerusalem to be the atonement: I say, he that shall after this knowingly, wilfully, and out of malice and despite, reject, speak against, and trample that doctrine under foot, resolving for ever so to do; and if he there continue, I will pawn my soul upon it, he hath sinned the unpardonable sin, and shall never be forgiven, neither in this world, nor in the world to come; or else those scriptures that testify the truth of this must be scrabbled out, and must be looked upon for mere fables; which are these following: *For if after they have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, (which is the Son of man Matth. 16. 13.); and are again intangled therein, and overcome, (which must be by denying this Lord that bought them, 2 Pet. 2. 1.). the latter end is worse with them than the beginning, 2 Pet. 2. 20. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift,—And have tasted the good word of God, and the powers of the world to come: If they shall fall away, (not only fall, but fall away, that is, finally, Heb. 10. 19.); It is impossible to renew them again unto repentance; (and the reason is rendered), seeing they have crucified to themselves the Son of God (which is the Son of man) afresh, and put him to an open shame, Heb. 6. 4, 5, 6. Now, if you would further know what it is to crucify the Son of God afresh, it is this: For to undervalue and trample under foot the merits and virtue of his blood for remission of sins, as is clearly manifested in the 10th of the Hebrews, 26, 27, 28. verses, where it is said, *For if we sin wilfully**

fully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgement, and the fiery indignation, which shall devour the adversaries. He that despised Moses's law died without mercy: of how much sorer punishment suppose ye, shall he be thought worthy, that hath trodden under foot the Son of God, (there is the second crucifying of Christ, which the Quakers think to be saved by), and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing? And then followeth, and hath done despite unto the Spirit of grace, ver. 29. All that Paul had to keep him from this sin, was his ignorance in persecuting the man, and merits of Jesus Christ, Acts 9. But I obtained mercy, saith he, because I did it ignorantly, 1. Tim. 1. 14. And Peter, though he did deny him knowingly, yet he did it unwillingly, and in a sudden and fearful temptation, and so by the intercession of Jesus escaped that danger. So, I say, they that commit this sin they do it after light, knowingly, wilfully, and despitefully, and in the open view of the whole world reject the Son of man for being their Lord and Saviour, and in that it is called *the sin against the Holy Ghost*. It is a name most fit for this sin, to be called *the sin against the Holy Ghost*, for these reasons but now laid down; for this sin is immediately committed against the motions and convictions, and light of that Holy Spirit of God, that makes it its business to hand forth, and manifest the truth and reality of the merits and virtues of the Lord Jesus, the Son of man. And therefore beware, Ranters and Quakers, for I am sure you are the nearest that sin by profession, (which is indeed the right committing of it), of any persons that I do know at this day under the whole heavens: for as much as you will not venture the salvation of your souls on the blood shed on Mount Calvary, Luke 23. 33. out of the side of that man that was offered up in sacrifice for all that did believe, in that his offering

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up of his body at that time, (either before he offered it, or that have, do, or shall believe on it, for the time since, together with that time that he offered it), though formerly you did profess that salvation was wrought out that way, by that sacrifice then offered, and also seemed to have some comfort thereby; yea, insomuch that some of you declared the same in the hearing of many, professing yourselves to be believers of the same. O therefore! it is sad for you that were once thus enlightened, and have tasted these good things, and yet notwithstanding all your profession, you are now turned from the simplicity that is in Christ, to another doctrine which will be to your destruction, if you continue in it; for without blood there is no remission, Heb. 9. 22.

Many other reasons might be given, but that I would not be too tedious; yet I would put in this caution, that if there be any souls that be but now willing to venture their salvation upon the merits of a naked Jesus, I do verily for the present believe they have not sinned that sin; because there is still a promise holds forth itself to such a soul, where Christ saith, *He that comes to me I will in no wise (for nothing that he hath done) cast him out*, John 6. 36. That promise is worthy to be written in letters of gold.

Obj. But alas! though I should never sin that sin, yet I have other sins enough to damn me.

Ans. What though thou hadst the sins of a thousand sinners, yet if thou come to Christ, he will save thee, Job 6. 36.; see also Heb. 7. 25.

Obj. Alas! but how should I come? I doubt I do not come as I should do; my heart is naught and dead; and alas! then how should I come?

Ans. Why, bethink thyself of all the sins that ever thou didst commit, and lay the weight of them all upon thy heart, till thou art down-loaden with the same, and come to him in such a case as this,

and he will give thee rest for thy soul, Matth. 11. the three last verses.

And again, if thou wouldst know how thou shouldst come, come as much undervaluing thyself as ever thou canst, saying, Lord, here is a sinner, the basest in all the country; if I had my deserts I had been damned in hell-fire long ago: Lord, I am not worthy to have the least corner in the kingdom of heaven: and yet, O that thou wouldst have mercy! Come like Benhadad's servants to the King of Israel, 1 King. 20. 31, 32. with a rope about thy neck, and fling thyself down at Christ's feet, and lie there a while, striving with him by thy prayers, and I will warrant thee speed, Matth. 11. 28.—30.; John 6. 37.

Obj. O! but I am not sanctified.

Ans. He will sanctify thee, and be made thy sanctification also, 1 Cor. 6. 10, 11.; 1 Cor. 1. 30.

Obj. O! but I cannot pray.

Ans. To pray, is not for thee to down on thy knees, and say over a many scripture-words only; for that thou mayst do, and yet do nothing but babble: But if thou, from a sense of thy baseness, canst groan out thy heart's desire before the Lord, he will hear thee, and grant thy desire; for he can tell what is the meaning of the groanings of the spirit, Rom. 8. 26, 27.

Obj. O! but I am afraid to pray, for fear my prayers should be counted as sin in the sight of the great God.

Ans. That is a good sign that thy prayers are more than bare words, and have some prevalence at the throne of grace through Christ, or else the devil would never seek to labour to beat thee off from prayer, by undervaluing thy prayers, telling thee they are sin; for the best prayers he will call the worst, and the worst he will call the best, or else how should he be a liar?

Obj. But, I am afraid, the day of grace is past; and if it should be so, what should I do then?

Ans.

Ans. Truly, with some men indeed it doth fare thus, that the day of grace is at an end before their lives are at an end.

Or thus, the day of grace is past before the day of death is come, as Christ saith, *If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace, (that is, the word of grace or reconciliation), but now it is hid from thine eyes,* Luke 19. 41, 42. But for the better satisfying of thee as touching this thing, consider these following things.

First, Doth the Lord knock still at the door of thy heart by his word and Spirit? If so, then the day of grace is not past with thy soul; for where he doth so knock, there he doth also proffer, and promise to come in and sup, (that is, to communicate of his grace unto them), which he would not do, was the day of grace past with the soul, Rev. 3. 20.

Obj. But how should I know whether Christ doth so knock at my heart, as to be desirous to come in? That I may know also whether the day of grace be past with me or no?

Ans. Consider these things:

First, Doth the Lord make thee sensible of thy miserable state, without an interest in Jesus Christ? And that naturally thou hast no share in him, no faith no communion with him, no delight in him, or love in the least to him? If he hath, and is doing of this he hath, and is knocking at thy heart.

Secondly, Doth he, together with this, put into thy heart an earnest desire after communion with him, together with holy resolutions not to be satisfied without real communion with him.

Thirdly, Doth he sometimes give thee some secret persuasions, (though scarcely discernible), that thou mayst attain, and get an interest in him?

Fourthly, Doth he now and then glance in some of the promises into thy heart, causing them to leave some heavenly savour (tho' but for a very short time) on thy spirit?

Fifthly, Dost thou at some time see some little excellency in Christ? And doth all this stir up in thy heart some breathings after him? If so, then fear not, the day of grace is not past with thy poor soul: for if the day of grace should be past with such a soul as this, then that scripture must be broken where Christ saith, *He that cometh unto me, I will in no wise* (for nothing, by no means, upon no terms whatsoever) *cast out*; John 6. 37.

Obj. But surely, if the day of grace was not past with me, I should not be so long without an answer of God's love to my soul; that therefore which doth make me mistrust my state the more is, that I wait and wait, and yet am not delivered.

Ans. Hast thou waited on the Lord so long as the Lord hath waited on thee? It may be, the Lord hath waited on thee this twenty, or thirty, yea forty years, or more, and thou hast not waited on him seven years; Cast this into thy mind, therefore, when Satan tells thee, that God doth not love thee, because thou hast waited so long without an assurance; (for it is his temptation); for God did wait longer upon thee, and was fain to send to thee by his ambassadors time after time; and therefore say thou, *I will wait to see what the Lord will say unto me*, and the rather, because *he will speak peace*; for he is the Lord thereof.

But, secondly, know, that it is not thy being under trouble a long time, that will be an argument sufficiently to prove that thou art past hopes; nay, contrariwise; for Jesus Christ did take our nature upon him, and also did undertake deliverance for those, and bring it in for them, *who were all their lifetime subject to bondage*, Heb. 2. 14, 15.

Obj. But alas! I am not able to wait; all my strength is gone; I have waited so long I can wait no longer.

Ans. It may be, thou hast concluded on this long ago, thinking thou shouldst not be able to hold out any longer; no, not a year, a month, or a week;
nay,

may, it may be not so long. It may be in the morning thou hast thought thou shouldst not hold out till night, and at night till morning again; yet the Lord hath supported thee, and kept thee in waiting upon him many weeks and years; therefore that is but the temptation of the devil to make thee think so, that he might drive thee to despair of God's mercy, and so to leave off following the ways of God, and to close in with thy sins again. O! therefore, do not give way unto it, but believe that thou shalt see the goodness of the Lord in the land of the living. *Wait on the Lord, be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord,* Psal. 27. 23, 24. And that thou mayst so do, consider these things;

1. If thou, after thou hast waited thus long, shouldst now give over, and wait no longer, thou wouldst lose all thy time and pains that thou hast taken in the way of God hitherto, and wilt be like to a man that because he sought long for gold, and did not find it, therefore turned back from seeking after it, though he was hard by it, and had almost found it; and all because he was loth to look and seek a little further.

2. Thou wilt not only lose thy time, but also lose thy own soul: for salvation is no where else but in Jesus Christ, Acts 4. 12.

3. Thou wilt sin the highest sin that ever thou didst sin before, in drawing (finally) back, insomuch that God may say, My soul shall have no pleasure in him, Heb. 10. 38.

But, secondly, consider thou sayest, All my strength is gone, and therefore how should I wait! why, at that time, when thou feelest, and findest thy strength quite gone, even that is the time when the Lord will renew, and give thee fresh strength, *The youths shall faint and be weary, and young men shall utterly fall; but they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary,* they

they shall walk and not be faint; Is. 40. 30, 31.

Obj. But though I do wait, yet if I be not elected to eternal life, what good will all my waiting do me? For it is not in him that willeth, nor in him that runneth, but of God that sheweth mercy. Therefore, I say, if I should not be elected, all is in vain.

Ans. Why, in the first place, to be sure thy backsliding from God will not prove thy election, neither thy growing weary of waiting upon God.

Ans. But, secondly, Thou art, it may be, troubled to know whether thou art elected; and sayest thou, If I did but know that, that would encourage me in my waiting on God.

Ans. I believe thee; but mark, thou shalt not know thy election in the first place, but in the second; that is to say, thou must first get acquaintance with God in Christ, which doth come by thy giving credit to his promises, and records, which he hath given of Jesus Christ, his blood and righteousness, together with the rest of his merits.

That is, before thou canst know whether thou art elected, thou must believe in Jesus Christ so really, that thy faith laying hold of, and drinking and eating the flesh and blood of Christ, even so that there shall be life begotten in thy soul by the same; life from the condemnings of the law; life from the guilt of sin; life over the filth of the same; life also to walk with God in his Son and ways; the life of love to God the Father, and Jesus Christ his Son, saints and ways; and that because they are holy, harmless, and such that are altogether contrary to iniquity.

For these things must be in thy soul as a forerunner of thy being made acquainted with the other. God hath these two ways to shew to his children their election.

1. By testimony of the Spirit; that is, the soul being under trouble of conscience, and grieved for sin, the Spirit doth seal up the soul by its comfort

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table testimony, persuading of the soul, that God, for Christ's sake, hath forgiven all those sins that lie so heavy on the conscience, and that do so much perplex the soul, by shewing it that that law which doth utter such horrible curses against it, is by Christ's blood satisfied and fulfilled, Eph 1. 13, 14.

2. By consequence: that is, the soul finding that God hath been good unto it, in that he hath shewed it its lost state and miserable condition: and also that he hath given it some comfortable hope that he will save it from the same: I say, the soul, from a right sight thereof, doth, or may, draw this conclusion, that if God had not been minded to have saved it, he would not have done for it such things as these. But for the more sure dealing with thy soul, it is not good to take any of these apart: that is, it is not good to take the testimony of the Spirit (as thou supposest thou hast) from the fruits thereof, so as to conclude the testimony thou hast received, to be a sufficient ground without the other, (not that it is not, if it be the testimony of the Spirit); but because the devil doth also deceive souls by the workings of his spirit in them, pretending that it is the Spirit of God. And again, thou shouldst not satisfy thyself, though thou do find some seekings in thee after that which is good, without the testimony of the other; that is to say, of the Spirit; for it is the testimony of two that is to be taken for truth: therefore, say I, as thou shouldst be much in praying for the Spirit to testify assurance to thee, so also thou shouldst look to the end of it when thou thinkest thou hast it; which is this, to shew thee that it is alone for Christ's sake that thy sins are forgiven thee, and also thereby a constraining of thee to advance him, both by words and works, in holiness and righteousness all the days of thy life. From hence thou mayest boldly conclude thy election, 1 Thess. 3. 4.—6. *Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God*

our

our Father, knowing, brethren, (saith the apostle) beloved, your election of God. But how? Why, by this, For our gospel came not to you in word only, but also in power, and in the Holy Ghost, and in much assurance. — And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that you were ensamples to all that believe in Macedonia and Achaia. And to wait for his Son from heaven, whom he raised from the dead, even Jesus which (hath) delivered us from the wrath to come, ver. 10.

Obj. But alas, for my part, instead of finding in me any thing that is good, I find in me all manner of wickedness, hard-heartedness, hypocrisy, coldness of affection to Christ, very great unbelief, together with every thing that is base, and of an ill savour. What hope therefore can I have?

Ans. If thou wait not such a one, thou hadst no need of mercy. If thou wast whole, thou hadst no need of the physician; dost thou therefore see thyself in such a sad condition as this? Thou hast the more need to come to Christ, that thou mayst be not only cleansed from these evils, but also that thou mayst be delivered from that wrath they will bring upon thee (if thou do not get rid of them) to all eternity.

Quest. But how should I do, and what course should I take to be delivered from this sad and troublesome condition?

Ans. Dost thou see in thee all manner of wickedness? The best way that I can direct a soul in such a case, is to pitch a stedfast eye on him that is full, and to look so stedfastly upon him by faith, that thereby thou mayst even draw down of his fulness into thy heart; for that is the right way, and the way that was typed out (before Christ came in the flesh) in the time of Moses, when the Lord said unto him, *Make thee a serpent of brass, (which was a type of Christ), and set it upon a pole; and it shall come to pass that when a serpent hath bitten any*

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Objections answered for the comfort of penitent sinners. 561
man, that he may look thereon and live, Numb.
21. 8.

Even so now in gospel-times, when any soul is bitten with the fiery serpents, (their sin), that then the next way to be healed is, for the soul to look upon the Son of man, who, as the serpent was, was hanged on a pole, (or tree), that whosoever shall indeed look on him by faith, may be healed of all their distempers, whatever, John 3. 14, 15.

As now to instance in some things: 1. Is thy heart hard? Why then, behold how full of bowels and compassion is the heart of Christ towards thee; which may be seen in his coming down from heaven to spill his heart-blood for thee.

2. Is thy heart slothful and idle? Then see how active the Lord Jesus is for thee, in that he did not only die for thee; but also in that he hath been ever since his ascension into heaven, making intercession for thee, Heb. 7. 25.

3. Dost thou see and find in thee iniquity and unrighteousness? Then look up to heaven, and see there a righteous person, even thy righteous Jesus Christ, now presenting thee in his own perfections before the throne of his Father's glory, 1 Cor. 1. 30.

4. Dost thou see that thou art very much void of right sanctification? Then look up, and thou shalt see that thy sanctification is in the presence of God a complete sanctification, representing all the saints as (righteous, so) sanctified ones in the presence of the great God of heaven. And so whatsoever thou wantest, be sure to strive to pitch thy faith upon the Son of God, and behold him stedfastly, and thou shalt by so doing find a mighty change in thy soul. *For when we behold him as in a glass, even the glory of the Lord, we are changed (namely by beholding) from glory to glory, even as by the Spirit of the Lord, 2 Cor. 7. 18.* This is the true way to get both comfort to thy soul, and also sanctification and right holiness into thy soul.

Poor souls that are under the distemper of a guilty

conscience, and under the workings of much corruption, do not go the nearest way to heaven, if they do not in the first place look upon themselves as cursed sinners by the law: and yet at that time they are blessed, for ever blessed saints, by the merits of Jesus Christ. *O wretched man that I am, saith Paul, and yet, O blessed man that I am through my Lord Jesus Christ; for that is the scope of the scripture, Rom. 7. 24, 25.*

Obj. But, alas, I am blind and cannot see, what shall I do now?

Ans. Why, truly, thou must go to him that can make the eyes that are blind to see (even to our Lord Jesus) by prayer; saying, as the poor blind man did, *Lord, that I might receive my sight*; and so continue begging him, till thou do receive sight, even a sight of Jesus Christ, his death, blood, resurrection, ascension, intercession, and that for thee, even for thee.

And the rather, because, first, he hath invited thee to come and buy such eye-salve of him that may make thee see, Rev. 3. 18. Secondly, Because thou shalt never have any true comfort till thou dost thus come to see, and behold the Lamb of God that hath taken away thy sins, John 1. 29. Thirdly, Because, that thereby thou wilt be able (through grace) to step over, and turn aside from the several stumbling-blocks that Satan, together with his instruments, hath laid in our way, which otherwise thou wilt not be able to shun, but wilt certainly fall when others stand; and grope and stumble when others go upright, to the great prejudice of thy poor soul.

Obj. But, alas! I have nothing to carry with me; how then should I go?

Ans. Hast thou no sins? If thou hast, carry them, and exchange them for his righteousness; because he hath said, *Cast thy burden upon the Lord, and he will sustain thee*, Psal. 55. 22. And again, because he hath said, *Though thou be heavy laden, yet if thou*

thou do but come to him, he will give thee rest, Matth. 11. 28.

Obj. But (you will say) Satan telleth me that I am so cold in prayers, so weak in believing, so great a sinner, that I do go so slothfully on in the ways of God, that I am so apt to slip at every temptation, and to be entangled therewith, together with other things, so that I shall never be able to attain those blessed things that are held forth to sinners by Jesus Christ; and therefore my trouble is much upon this account also; and many times I fear that will come upon me which Satan suggesteth to me; that is, I shall miss of eternal life.

Ans. 1. As to the latter part of the objection, That thou shalt never attain to everlasting life, that is obtained for thee already without thy doing, either thy praying, striving, or wrestling against sin. If we speak properly, it is Christ that hath in his own body abolished death on the cross, and brought light, life, and glory to us through this his thus doing. But this is the thing that thou aimest at, that thou shalt never have a share in this life, already obtained for so many as do come by faith to Jesus Christ; and all because thou art so slothful, so cold so weak, so great a sinner, so subject to slip and commit infirmities.

Ans. 2. I answer, Didst thou never learn to outshoot the devil in his own bow, and to cut off his head with his own sword, as David served Goliath, who was a type of him.

Quest. O! how should a poor soul do this? This is rare indeed.

Ans. Why, truly thus: Doth Satan tell thee thou prayest but faintly, and with very cold devotion? Answer him thus, and say, I am glad you told me, for this will make me trust the more to Christ's prayers, and the less to my own; also I will endeavour henceforward to groan, to sigh, and to be so fervent in my crying at the throne of grace, that I will, if I can, make the heavens rattle again, with

the mighty groans thereof. And whereas thou sayest that I am so weak in believing, I am glad you mind me of it, I hope it will henceforward stir me up to cry the more heartily to God for strong faith, and make me the more restless till I have it. And seeing thou tellest me that I run so softly, and that I shall go near to miss of glory, this also shall be, through grace, to my advantage, and cause me to press the more earnestly towards the mark, for the prize of the high calling of God in Christ Jesus. And seeing thou dost tell me that my sins are wondrous great, hereby thou bringest the remembrance of the unsupportable vengeance of God into my mind, if I die out of Jesus Christ, and also the necessity of the blood, death, and merits of Christ to help me; I hope it will make me fly the faster, and press the harder after an interest in him; and the rather, because (as thou tellest me) my state will be unspeakably miserable without him. And so all along, if he tell thee of thy deadness, dulness, coldness, or unbelief, or the greatness of thy sins, answer him, and say, I am glad you told me, I hope it will be a means to make me run faster, seek earnestlier, and to be the more restless after Jesus Christ. If thou didst but get this art, as to out-run him in his own shoes, (as I may say), and to make his own darts to pierce himself, then thou mightest also say, now doth Satan's temptations, as well as other things, work together for my good, for my advantage. Rom. 8. 28.

Obj. But I do find so many weaknesses in every duty that I do perform, as when I pray, when I read, when I hear, or any other duty, that it maketh me out of conceit with myself, it maketh me think that my duties are nothing worth.

Ans. I answer, It may be it is thy mercy that thou art sensible of infirmities in the best things thou dost; ay, a greater mercy than thou art aware of.

Quest. Can it be a mercy for me to be troubled with my corruptions? Can it be a privilege for me

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to be annoyed with infirmities, and to have my best duties infected with it? How can it possibly be?

Ans. Verily, thy sins appearing in thy best duties, do work for thy advantage these ways.

1. In that thou findest ground enough thereby to make thee humble; and when thou hast done all, yet to count thyself but an unprofitable servant.

And, 2. Thou by this means art taken off from leaning on any thing below a naked Jesus for eternal life. It is like, if thou wast not sensible of many by-thoughts and wickednesses in thy best performances, thou wouldest go near to be some proud, abominable hypocrite, or a silly, proud, dissembling wretch at the best, such a one as would send thy soul to the devil in a bundle of thy own righteousness: but now thou, through grace, feest that in all and every thing thou dost, there is sin enough in it to condemn thee. This, in the first place, makes thee have a care of trusting in thy own doings; and, secondly, sheweth thee, that there is nothing in thyself which will do thee any good, by working in thee, as to the meritorious cause of thy salvation: no, but thou must have a share in the birth of Jesus, in the death of Jesus, in the blood, resurrection, ascension, and intercession of a crucified Jesus. And how sayest thou! Doth not thy finding of this in thee cause thee to fly from a depending on thy own doings? And doth it not also make thee more earnestly to groan after the Lord Jesus? Yea, and let me tell thee also, it will be a cause to make thee admire the freeness and tender-heartedness of Christ to thee, when he shall lift up the light of his countenance upon thee, because he hath regarded such a one as thou, sinful thou: and therefore in this sense it will be a mercy to the saints, that they do find the reliques of sin still struggling in their hearts. But this is not simply the nature of sin, but the mercy and wisdom of God, who causeth *all things to work together for the good of those that love and fear God*, Rom. 8. And therefore, whatever thou findest in thy

thy soul, though it be sin of never so black a foul-scaring nature, let it move thee to run the faster to the Lord Jesus Christ, and thou shalt not be ashamed, that is, of thy running to him.

But, secondly, When thou dost apprehend that thou art defiled, and also thy best duties annoyed with many weaknesses, let that scripture come into thy thoughts, which saith, *Of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption.* And if thou shalt understand, that what thou canst not find in thyself, thou shalt find in Christ. Art thou a fool in thyself? then Christ is made of God thy wisdom. Art thou unrighteous in thyself? Christ is made of God thy righteousness. Dost thou find that there is but little sanctifying grace in thy soul? still here is Christ made thy sanctification, and all this in his own person without thee, without thy wisdom, without thy righteousness, without thy sanctification, without in his own person in thy father's presence, appearing there perfect wisdom, righteousness, and sanctification in his own person; I say, as a public person for thee: so that thou mayest believe and say to thy soul, My soul, though thou dost find innumerable infirmities in thyself, and in thy actions; yet look upon thy Jesus, the man Jesus, he is wisdom, and that for thee, to govern thee, to take care for thee, and to order all things for the best for thee. He is also thy righteousness now at God's right hand, always shining before the eyes of his glory; so that there it is unmoveable, though thou art in never such a sad condition, yet thy righteousness, which is the Son of God, God-man, shines as bright as ever, and is as much accepted of God as ever, (O this sometimes hath been life to me.) And so, whatever thou. O my soul, findest wanting in thyself, through faith thou shalt see all laid up for thee in Jesus Christ, whether it be wisdom, righteousness, sanctification, or redemption. Nay, not only so; but, as I said before, he is all these in his

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own person without thee in the presence of his Father for thee.

Obj. But now, if any should say in their hearts, ah! but I am one of the old covenant-men I doubt; that is, I doubt I am not within this glorious covenant of grace. And how if I should not?

Ans. 1. Well, thou fearest that thou art one of the old covenant, a son of the bond-woman. In the first place, know that thou wast one of them by nature, for all by nature are under that covenant; but set the case, that thou art to this day under that, yet let me tell thee, in the first place, there is hopes for thee; for there is a gap open, a way made for souls to come from under the covenant of works, by Christ: *For he hath broken down the middle wall of partition between us and you, Eph. 2. 14.* And therefore, if thou wouldest be saved, thou mayest come to Christ; if thou wantest a righteousness, (as I said before), there is one in Christ; if thou wouldest be washed, thou mayst come to Christ; and if thou wouldest be justified, there is justification enough in the Lord Jesus Christ: That's the first.

Ans. 2. And secondly, Thou canst not be so willing to come to Christ, as he is thou shouldst come to him; witness his coming down from heaven, his humiliation, his spilling of his blood from both his cheeks. Luke 23. 44. by sweat under the burden of sin, and his shedding of it by the spear, when on the cross. It appears also by his promises, by his invitations, by his sending forth his messengers to preach the same to poor sinners; and threatneth damnation upon this very account, namely, the neglect of him; and declares, that all the thousands and ten thousand of sins in the world should not be able to damn those that believed in him; that he would pardon all, forgive and pass by all, if they would but come unto him; moreover, promiseth to cast out none, no, not the poorest, vilest, contemptiblest creaturs in the whole world. *Come unto me all,* (every one, though you be never so many, never

ver so vile, though your load be never so heavy and intolerable though you deserve no help, not the least help, no mercy, nor the least compassion), yet cast your burden upon me, and you shall find rest for your souls. Come unto me and I will heal you, love you teach you, and tell you the way to the kingdom of heaven. Come unto me, and I will succour you, help you, and keep you from all devils and their temptations, from the law and its curses, and from being for ever overcome with any evil whatever. Come unto me for what you need, and tell me what you would have, or what you would have me do for you, and all my strength, love, wisdom, and interest, that I have with my Father, shall be laid out for you. Come unto me, your sweet Jesus, your loving and tender-hearted Jesus, everlasting and sin-pardoning Jesus. Come unto me, and I will wash you and put my righteousness upon you, pray to my Father for you, and send my Spirit into you that you may be saved. Therefore,

Consider, besides this, what a privilege thou shalt have at the day of judgement above thousands, if thou do indeed and in truth close in with this Jesus, and accept of him; for thou shalt not only have privilege in this life, but in the life everlasting, even at the time of Christ's second coming from heaven; for then, when there shall be the whole world gathered together, and all the good angels, bad angels saints, and reprobates, when all thy friends and kindred, with thy neighbours on thy right-hand and on the left, shall be with thee, beholding of the wonderful glory and majesty of the Son of God; then shall the Son of glory, even Jesus, in the very view and sight of them all, smile and look kindly upon thee, when a smile or a kind look from Christ shall be worth more than ten thousand worlds, then thou shalt have it. You know it is counted an honour for a poor man to be favourably looked upon by a judge or a king, in the sight of lords, earls, dukes, and princes; why, thus it will be with thee in the sight

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of all the princely saints, angels, and devils, in the sight all of the great nobles in the world; then even thou that closest in with Christ, be thou rich or poor, be thou bond or free, wise or foolish, if thou close in with him, he will say unto thee, *Well done, good and faithful servant*, even in the midst of the whole world; they that love thee shall see it, and they that hate thee shall all to their shame behold it; for if thou fear him here in secret, he will make it manifest even as the day upon the house-top.

Secondly, not only thus, but thou shalt also be lovingly received, and tenderly embraced of him at that day, when Christ hath thousands of gallant saints, as old Abraham, Isaac, Jacob, David, Isaiah, Jeremiah, together with all the prophets and apostles, and martyrs, attending on him; together with many thousands of glittering angels ministring before him. Besides, when the ungodly shall appear there with their pale faces, with their guilty consciences, and trembling souls, that would then give thousands and ten thousands of worlds, (if they had so many), if they could enjoy but one loving look from Christ; I say, then, shalt thou have the hand of Christ reached to thee kindly to receive thee, saying, Come thou blessed, step up hither; thou wast willing to leave all for me, and now I will give all to thee; here is a throne, a crown, a kingdom; take them. Thou wast not ashamed of me when thou wast in the world among my enemies, and now will not I be ashamed of thee before thine enemies; but will, in the view of all these devils and damned reprobates, promote thee to honour and dignity. *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* Thou shalt see that those who have served me in truth shall lose nothing by the means: No, but ye shall be as pillars in my temple, and inheritors of my glory, and shall have place to walk in among my saints and angels, Zech. 3. 7. O! who would not be in this condition! who would not be in this glory! It will

be such a soul-ravishing glory, that I am ready to think the whole reprobate world will be ready to run mad, Deut. 28. 34. to think that they should miss of it; then will the vilest drunkard, swearer, liar, and unclean person, willingly cry, *Lord, Lord, open to us*, yet be denied of entrance, and thou in the mean time embraced, entertained, made welcome, have a fair mitre set upon thy head, and clothed with immortal glory, Zech. 3. 5. O, therefore, let all this move thee, and be of weight upon thy soul to close in with Jesus, this tender-hearted Jesus. And if yet, for all what I have said, thy sins do still stick with thee, and thou findest thy hellish heart loth to let them go, think with thyself in this manner: Shall I have my sins, and lose my soul? will they do me any good when Christ comes? would not heaven be better to me than my sins? and the company of God, Christ, saints, and angels, be better than the company of Cain, Judas, Balaam, with the devils in the furnace of fire. Canst thou now, that readest or hearest these lines, turn thy back, and go on in thy sins? Canst thou set so light of heaven, of God, of Christ, and the salvation of thy poor yet precious soul? Canst thou hear of Christ, his bloody sweat and death, and not be taken with it, and not be grieved for it, and also converted by it? If so, I might lay down several considerations to stir thee up to mend thy pace towards heaven; but I shall not; there is enough written already to leave thy soul without excuse, and to bring thee down with a vengeance into hell-fire, devouring fire, the lake of fire, eternal everlasting fire: O! to make thee swim and roul up and pown in the flames of the furnace of fire!

*the that close who have never been in such a state
lose nothing by the means of the Spirit, but they shall be as
angels in his temple, and inheritors of his glory.
and shall have place to walk in among the saints and
angels. Zech. 3. 5. O! who would not be in this
condition? who would not be in the glory of the
Lord?*

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A Caution to stir up to watch a- gainst SIN.

*The first eight lines one did commend to me,
The rest I thought good to commend to thee:
Reader, in reading be thou rul'd by me,
With rhimes nor lines, but truths, affected be.*

I.

SIN will at first, just like a beggar crave
One penny, or one half-penny to have:
But if you grant its first suit, 'twill aspire,
From pence to pounds, and still will mount
up higher

To the whole soul: but if it makes its moan,
Then say, here is not for you, get you gone.
*For if you give it entrance at the door,
It will come in, and may go out no more.*

II.

SIN, rather than 'twill out of action be,
Will pray to stay, though a short space with thee,
One night, one hour, one moment, will it cry,
Embrace me in thy bosom or I die.

Time to repent (saith it) I will allow,
And help, if to repent thou know'st not how.

*But if you give it entrance at the door,
It will come in, and may go out no more.*

III.

If begging doth not do, Sin promise will
 Rewards to those that shall its lusts fulfil:
 Some pence in hand, yea pounds 'twill offer thee,
 If at its motion and its beck thou'lt be.
 'Twill heaven seem to out-bid, and all to gain
 Thy love, and win thee it to entertain.
*But give it not admittance at thy door,
 Lest it comes in, and so goes out no more.*

IV.

If promising and begging will not do,
 'Twill by its wiles attempt to flatter you.
 I'm harmless, mean no ill, be not so shy,
 Will ev'ry soul-destroying motion cry,
 Its sting 'twill hide, 'twill change its native hue,
 Vile 'twill not, but a beauty seem to you.
*But if you give it entrance at the door,
 Its sting will in, and may come out no more.*

V.

Rather than fail, Sin will itself divide,
 Bid thee do this and lay the rest aside.
 Take little ones, ('twill say), throw great ones by,
 (As if for little sins men should not die.)
 Yea, Sin with itself a quarrel will maintain,
 On purpose that by it thou might'st be slain.
*Beware the cheat then, keep it out of door,
 It would come in, and would go out no more.*

VI.

SIN, if you will believe it, will accuse,
 What is not hurtful, and itself excuse:
 'Twill make a vice of virtue, and 'twill say,
 Good is destructive, doth men's souls betray,

'Twill

Brin

'Twill make a law, where God has made man free,
And break those laws by which men bounded be.

*Look to thyself then, keep it out of door,
Thee 'twould intangle, and inlarge thy score.*

VII.

SIN, is that beastly thing that will defile
Soul, body, name, and fame in little while;
'Twill make him, who some time God's image was,
Look like the devil, love and plead his cause;
Like to the plague, poison, or leprosie,
Defile 'twill, and infect contagiously.

*Wherefore beware, against it shut the door;
If not, it will defile thee more and more,*

VIII.

SIN, once possessed of the heart, will play
The tyrant, force its vassal to obey:
'Twill make thee thine own happiness oppose,
And offer open violence to those
That love thee best; yea, make thee to defy
The law and counsel of the Deity.

*Beware then, keep this tyrant out of door,
Lest thou be his, and so thy own no more.*

IX.

SIN, harden can thy heart against thy God,
Make thou abuse his grace, despise his rod;
'Twill make you run upon the very pikes,
Judgements foreseen bring such to no dislikes
Of sinful hazards; no, they venture shall
For one base lust, their soul, and heav'n and all.

*Take heed then, hold it, crush it at the door,
It comes to rob thee and to make thee poor.*

X.

SIN is a prison, bath its bolts, its chains,
Brings into bondage who it entertains;

Hangs

A caution to watch against sin.

Hangs shackles on them, bends them to its will,
 Holds them, as Sampson's grinding at the mill,
 'Twill blind them, make them deaf; yea, 'twill
 them gag,
 And ride them, as the devil rides his hagg.
*Wherefore look to it, keep it out of door,
 If once its slave, thou may'st be free no more.*

XI.

Though Sin at first its rage dissemble may,
 'Twill soon upon thee as a lion prey;
 'Twill roar, 'twill rend, 'twill tear, 'twill kill out-
 right,
 Its living death will gnaw thee day and night.
 Thy pleasures now to paws and teeth it turns,
 In thee its tickling lusts, like brimstone, burns.
*Wherefore beware and keep it out of door,
 Lest it should on thee as a lion roar.*

XII.

SIN, will accuse, will stare thee in the face,
 Will for its witness quote both time and place
 Where thou it did'st commit, and so appeal
 To conscience, who thy facts dare not conceal,
 But on thee as a judge such sentence pass,
 As will to thy sweet meats prove bitter sauce.
*Wherefore beware against it, shut thy door,
 Repent what's past, believe and sin no more.*

XIII.

SIN is the living worm, the lasting fire,
 Hell would soon lose its heat, could Sin expire;
 Better sinless, in he'll, than to be where
 Heav'n is, and to be found a sinner there.
 One sinless with infernals might do well,
 But Sin would make a very heav'n a hell,
*Look to thyself then, to keep it out of door,
 Lest it gets in, and never leaves thee more.*

XIV.

XIV.

No match has Sin but God in all the world,
Men, angels it has from their stations hurl'd :
Holds them in chains, as captives in despite,
Of all that here below is called might.
Release, help, freedom from it none can give,
But even he by whom we breath and live.

*Watch therefore, keep this giant out of door;
Lest if once in, thou get him out no more.*

XV.

Fools make a mock at Sin, will not believe,
It carries such a dagger in its sleeve;
How can it be (say they) that such a thing,
So full of sweetness, should e'er wear a sting:
They know not that it is the very spell
Of Sin, to make men laugh themselves to hell.

*Look to thyself then, deal with Sin no more,
Lest he that saves, against thee shuts the door.*

XVI.

Now let the God that is above,
That hath for sinners so much love :
These lines so help thee to improve,
That he to him thy heart may move.

Keep thee from outward enemies,
Help the infernal to despise,
Deliver thee from them infernal,
And bring thee safe to life eternal. Amen.

The End of the FIRST VOLUME.

Attention to the ...

XIV

No match has sin but God in all the world,
Angels it has slain their last and first;
Holds them in chains as captives in despite,
Of all that here below is called might;
Hearts, help, freedom from it none can give,
But even he by whom we breathe and live;
Watch therefore, for the Lord cometh,
And he will come as thief in the night.

XV

Tools make a mock at him, will not believe,
It carries such a dagger in its sleeve;
How can it be (say they) such a thing,
So full of treachery, to wear a thing;
They show not that they feel,
Of sin, to make themselves to hell.
Look to the Lord, and with him no more,
Left in your power, against such faith the hour.



XVI

Now let the God that is above,
That hath the power to reach love;
These lines to help thee to improve,
These to the Lord thy heart may move;
Keep thee from outward enemies,
Help thee internal to despise;
Believe thee from them internal,
And bring thee safe to life eternal. Amen.

The End of the First Volume.

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